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THE MISSIONARY HERALD

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THE

MISSIONARY HERALD.

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CENTRAL AFRICA.

THE recent great increase of interest in Africa, and in efforts for its evangelization, occasioned by the discoveries of Livingstone, Stanley, and other travelers, and increased among Christians by the missionary efforts already commenced by several British societies in the interior of the continent, will render the publication of the subjoined papers, and of the outline map, specially acceptable.

AN APPEAL.

On the 29th of January last, Major Malan, formerly an officer in the English army, who has been acting, for some years past, with much success, as an evangelist in Southern Africa, came before the Prudential Committee of the American Board, and read the following carefully prepared statements, urging the committee to take measures for establishing, at an early day, a mission of the Board in the newly discovered regions of Central Africa. Various points presented in the paper were illustrated and enforced by additional extempore remarks as he read: —

DEAR SIRS AND BRETHREN: It is due to the respect which I have for you, and for all the Christians in the United States who are interested in the great work of foreign missions, that I should state the reasons which have led me to journey from England to Boston expressly to plead the cause of mission work in Central Africa, in connection with your mission among the Zulu Kaffirs of Natal.

It was my privilege, while laboring in the mission field of Southern Africa, to become acquainted with the missionaries of the American Board of Foreign Missions and with their work there. In 1875 I visited all the missionaries who were then present at their stations. From what I saw and heard, and from the opportunities afforded me of meeting with the members of their native churches, the impression was fixed upon my mind that in the American mission in Natal, God had prepared a powerful instrument for the great work of preaching his word in the vast interior of Central Africa, which was at that time opening to missionary enterprise.

This conviction was deepened as I studied the providential circumstances under which the churches of America had been led to found that mission. The great difficulties against which your missionary pioneers had to contend; the remarkable way in which the mission was afterwards maintained; these things, and the geographical position of your field in view of a mission to the interior of Africa, so strengthened the conclusion in my mind that the Lord had thus prepared for his people in America the best base of operations for his work in Central Africa, that after much consideration and prayer I wrote to the missionaries in Natal in 1875–1876, and afterwards addressed you on the same subject.

Encouraged by the letters from your missionaries, I felt it to be my duty to God as well as to them, to come over and see you, and I thank you for your kindness in allowing me to address you.

It cannot be disputed that the field occupied by your mission in Natal is the best base of operations in Southern Africa for a mission to the interior. The stations of the American Board have been planted on either side of Durban, the port of Natal, which is the nearest port to the mouths of the Zambesi or to Zanzibar. The missionary expeditions of the Free Church of Scotland, and of the London Society, had to embark at Port Elizabeth, which is a voyage of some days from Natal. In addition, the missionaries of the London Society had to travel from the interior about one thousand miles, and Scotch missionaries one hundred and fifty miles, before embarking. Your stations of Inanda and Amanzimtote are not more than a day's wagon journey from the port of Durban. You could thus easily embark your mission and the necessary reinforcements from the nearest port to the Zambesi or Zanzibar.

2. The position of the stations of your mission, on the seaboard of Natal, renders any effort for development inland unadvisable. All along the interior, for many hundred miles, there are English, Scotch, French, German, Dutch, and other missions scattered more or less closely. It would require a wagon journey of six months to reach a spot where a centre of missionary operations could be established without interfering with the probable developments of other missions; whereas, by sea, the communication with the interior, by the Zambesi, is becoming more and more easy. Letters have lately been sent from Livingstonia, on Lake Nyassa, to Lovedale — the Free Church of Scotland College, near Port Elizabeth — *in six weeks.* Dr. Murray Mitchell, Secretary of the Free Church of Scotland's Mission Board, writing to me, on the 18th January, states: "We are to put a steamer on the Zambesi at the point where goods arrive from Quilimane, say Masaro, and that steamer will run up to the Murchison Falls on the Shiré. A road has just been made from the lower to the upper Shiré, which runs through Blantyre, the station of the Established Church of Scotland. We expect that, by and by, we shall reach Lake Nyassa from the coast in ten days. This may surprise you, but the Portuguese promise to put a steamer on the Quilimane River, and to make a canal from the head of that river to the Zambesi. The canal may not be speedily constructed, but a steamer on the Quilimane river would be of great value." Such are the prospects of the inland journey by Lake Nyassa, and although it is at present somewhat arduous, and

everything has to be carried by bearers from the lower to the upper river routes, it is preferable both because of the saving of time, increased facility of communication, and more easy access to the real interior of Africa, to long wagon journeys of many months.

The other routes by which a mission from Southern Africa would travel into Central Africa would be by a road now being constructed from the coast,

CENTRAL AND SOUTHERN AFRICA.
MISSION STATIONS UNDERLINED.

near Kilwa, to the head of Lake Nyassa, or by the route being opened up by the London Society's Mission to Lake Tanganyika. This is a journey of seven hundred miles. Their missionaries, Price and Thompson, with a band of helpers, European and native, are now en route thither, and will doubtless fully report whether that way to Tanganyika is easier than it might be up the Zambesi to Livingstonia and across from the head of Lake Nyassa, which, to Lake Tanganyika is said to be a distance of about two hundred miles.

3. What do your missionaries in South Africa say in regard to such an enterprise? A letter "in behalf of the Mission," signed by Messrs. Ireland and Tyler, dated June 9th last year, is thus expressed: "Dear Brother: Your letter to our mission was read at our late meeting, held May 30th to June 4th, and duly considered. It is our sincere hope and prayer that you may be instrumental in awakening a deep and fruitful interest in African missions. Individually, and as a mission, we wish you God speed in carrying out the plan so dear to your heart and ours, in stirring up Christians in our fatherland to send missionaries into the interior of this continent. We think, with you, that Natal is a suitable base for a mission to the tribes beyond the Zambesi, in the direction of Lakes Nyassa and Tanganyika. Probably, starting from this point, fewer difficulties would have to be encountered, and the risks to life and health would not be so great as from other points on the African coast. We all feel an increasing interest in this matter of an interior mission. But since you were with us we have been greatly crippled in our working force. Mr. Stone has gone to his rest, and the last intelligence of Mr. Wilder was that he was not expected to recover. The work on our hands has grown rapidly the past year, and the age and infirmities of some now in the field admonish us that our labors will soon be over. We are calling on our Board for help, and expect a favorable reply provided the funds in the treasury allow them to send out more men."

In a private letter, one of the missionaries with whom I had fully considered the possibility of such a mission, thus writes: "My views in regard to the importance and feasibility of the enterprise have not changed since we had that season of prayer and talk about Africa's evangelization. Our American churches are, I believe, disposed to listen to calls from Africa, and to act, especially since our Scotch friends have shown them at Livingstonia that missions can be established in the interior of Africa. That you may be able by divine help to stir up our brethren at home to go to work in earnest for this continent is my prayer. Now is the time for the American churches to wake up and unite the mission work in the interior with their Natal mission."

Another writes: "We cordially recommend you and your wish to put the cause of the interior of Africa before the Board. It will be very opportune if your visit should rouse the churches to take part in the work in Central Africa, and lead them to help us, not with cheers, and hats aloft, and promises, but with prayers and hard cash. We want the sinews of missions. To be victorious we must be enterprising, and enterprising warfare upon Satan's kingdom needs money."

Another writes: "Your letters from the brethren will have one sentiment in common, namely, that of regret that our American churches should not see their way and find the means to enter Africa and establish a mission among the interior tribes. The field is a large one, and Great Britain, France, and America together could do but a little of the vast work now opening to the Church of Christ." Another thus expresses his feelings: "Our sympathy and prayers are with you as you go to America. If God puts it into the hearts of our supporters in America to raise the extra funds needful for an interior mission, and they say to our mission here in Natal, 'Go ahead, and establish a new mission in the interior,' I have no doubt we shall find a way to carry out the order with reasonable despatch."

Such are the thoughts of the missionaries laboring in Southern Africa.

4. The expense of such an expedition would depend entirely upon the way in which it was fitted out, and the number of persons engaged. The English and Scotch missions consist of a select number of Christian artisans as well as ordained and medical missionaries. If possible, an experienced Christian naval officer should conduct the enterprise, as has been done with marked success by the English Church and the Free Church missions. Your mission in Natal would need to be reinforced, to fill up vacancies, and to acclimatize and prepare laborers for future service in the interior. The total opening expenses of the London mission, including supply of stores, etc., for two years, was $22,000. It would be necessary to take a small steamer for Lake Nyassa or Lake Tanganyika, as the Scotch mission has done. A sum of not less than $25,000 would therefore probably be required to fit out such a mission.

5. How is such a sum to be obtained? GOD, who has all hearts at his disposal, can put it into the heart of one or more of the wealthy members of his church in America to give it. The $50,000 required to start the Livingstonia mission was given by several Scotch Christian merchants and other friends of Africa. A similar sum, in two separate gifts of $25,000 each, was given to the English Church, and to the London Missionary Society, by one wealthy Christian, who signed himself "An unprofitable servant." May there not be some such servants in America who would help in this most blessed enterprise for the enlightenment and regeneration of Africa?

6. It ought very specially to be considered, that a native church in Southern Africa is positively necessary as a base of operations for a mission to the interior. The preaching of the gospel in Central Africa must be mainly carried on by African evangelists; men born and trained in Africa. For this work the native preachers of the churches of Southern Africa are well qualified. These churches, numbering now upwards of forty thousand members, have among them elders, evangelists, and teachers, of tested faithfulness, zeal, and ability. Some of these churches have already sent out native missionaries, whose faith and devotion have been honored of GOD. Several small churches in Southern Africa have been founded by African evangelists. The character and intelligence of these races, their courage and endurance, fit them very specially, when strengthened by simple faith in the Lord and by his spirit, to take part in the arduous enterprise of preaching the gospel in Central Africa. The calls which have been made by the English, Scotch, and French missions, for native helpers for their interior missions, have been well responded to, and there can be no doubt that the Zulu Christians would be equally ready to accompany American preachers wherever they might lead them. These African evangelists, understanding thoroughly the habits and modes of thought of their own people, accustomed to build their own houses, and plough their own fields, can travel and exist with as much ease in one part of Africa as another. They are independent of the necessaries and luxuries of European civilization, and could adapt themselves to any exigency in Central Africa.

Four white missionaries, at two or more stations, could easily superintend thirty or forty such native preachers, scattered over a very large tract of

country. It is on this principle, when the country is opened, that missions in Central Africa should be conducted. The white missionaries going thither should, if possible, be acclimatized and acquainted with African life and character. For all these purposes there could be no better base of operations than your mission in Natal.

A residence of some years in Asia and Africa has enabled me to understand the vast obstacles which the heathenism of those lands present to the preachers of the gospel. The blessed results which have followed the labors of the missionaries in those lands have assured me that the Lord Jesus Christ has all power on earth, according to his word, and that the Holy Spirit is with the faithful witnesses to the living and loving Saviour. The Church of Christ has only to go forward in the name of the Lord, with prayer, and it must conquer and bless.

The above considerations have emboldened me thus to address you. In so doing I have refrained from making any suggestion as to the precise field your mission should occupy. This you would determine when you are enabled to undertake the enterprise. Each month supplies us with fuller information concerning the routes to the great lakes of Africa and the country beyond, and therefore, after communication with the British Societies, who would welcome your coöperation and gladly assist you in every way, you would be able, without difficulty, to decide as to the best spot, and the best route.

The reports sent by the missionaries who have gone into the interior, as to their reception by the chiefs and people, have been very encouraging. The character of the English races is known and respected. The effect of these Christian expeditions upon the slave trade has already been felt. One party, of over twenty, left to perish on an island, was rescued by the Free Church mission. They now form part of the Colony of Livingstonia and are receiving Christian instruction. It is hoped that, before long, legitimate trade with Central Africa will entirely replace that abominable traffic.

If permitted to press one point upon the sympathies of American Christians in regard to this great enterprise, apart from duty to the Lord, who gave himself for us, and mercy to the millions in Central Africa who have never heard of the priceless gift of eternal life, it is the support, the encouragement, and the help they would afford to their British brethren who are endeavoring to spread the light of the gospel in the interior of that dark land. In the letter above quoted, Dr. Murray Mitchell thus writes: "It would very greatly cheer us if America would help us British Christians to evangelize those regions in interior Africa which have been so wonderfully opened up of late, and in so remarkable a degree by Stanley, an American." From personal conversation with the Rev. Dr. Mullens, Secretary of the London Missionary Society, I can state that that society would also welcome an American mission, and rejoice in such brotherly coöperation in the preaching of the gospel to Central Africa.

May God, the Father, the Saviour, the Spirit of power, of love, and of a sound mind, guide his servants in America as to this most important enterprise. Permit me, in this behalf, to request much earnest prayer. Let us believe that he who has commanded us to pray that laborers may be sent

forth into the harvest, will, if it be his will, provide the means for carrying out and supporting a mission from the American churches in Central Africa. GOD has said, concerning his CHRIST, "I WILL MAKE HIM HIGHER THAN THE KINGS OF THE EARTH;" and he will yet fulfill his word among the tribes in the interior of Africa, as he has among those in the south of that vast continent. *Amen.*

This paper, after an interchange of views, was referred to a sub-committee, who, at the next regular meeting of the Prudential Committee, February 5th, presented a report containing a review of what has been done by the Board in Africa. This report is printed here, with a few slight modifications, for the information of friends of the Board, in regard to its

PAST EFFORTS AND AIMS IN AFRICA.

The sub-committee on the Zulu mission, to whom was referred the statement of Major Malan at the last meeting, present their report.

In common with all present at the session of the 29th ult., we were much gratified while listening to the communication of one who has become personally acquainted with existing missionary operations in Southern Africa, as well as with more recent movements for carrying the gospel into the interior of that continent. We had previously esteemed it a noteworthy fact, that an officer in the British army should resign his position with a view to devoting himself to the interests of evangelism; but it impresses us as yet more deserving of notice and of thanksgiving, that a friend of missions should feel impelled to cross the ocean, not at the instance of any society, convention, or committee, but in obedience to what he deems a direct providential call to himself individually, that he may present the claims of unevangelized tribes in Central Africa. While the throng of mere tourists, of commercial agents, of men devoted to the different departments of science, literature, and art, is annually upon the increase, it is worthy of more than a passing mention that this Christian brother so feels the pressure of spiritual want among a barbarous colored race that, at his own charges, and with no private end in view, on the ground of personal responsibility to the God of missions, he undertakes a distant visit and presentation of this kind. We hail such an event, in the hope that it may presage an approaching period, when purely religious objects shall more generally inspire Christian travelers, when the grandest cause conceivable — the evangelizing of the nations — shall send many a man north, south, east, and west, from one continent and one island to another, though not technically a missionary nor in the official service of any Board. Men in high military and civil positions may find something yet higher — the privilege of visiting and cheering soldiers at the outposts of our sacramental host. "Many shall run to and fro, and knowledge shall be increased."

It is due to the Prudential Committee, and to the American Board whose agents we are, that a glance be now taken at the past of our aims and efforts in behalf of Africa — both its marginal and its interior regions. More than fifty years ago, the Board, at the annual meeting in Northampton (1825), indicated its hope and purpose regarding that continent by the following vote: —

"*Resolved*, That the Prudential Committee be authorized, in case they think proper, to admit the descendants of Africa into the Foreign Mission School, with a view to their preparation for missionary labors on the coast of Africa." That school, it will be recollected, was then in successful operation at Cornwall, Connecticut.

Four years later (1829) one of our missionaries, the Rev. Isaac Bird, visited two or three of the cities on the northern coast of Africa — Tunis and Tripoli — with reference to possible occupation as posts of labor. From that early period now referred to, the Prudential Committee were attentively observing the providence of God with reference to the entire maritime border of that continent. On the east no known opening presented itself anywhere between Port Natal and the Red Sea; but on the west an opportunity did offer. The Colony of Liberia had attracted the eye to that region, and it was decided to commence a mission at Cape Palmas, the Gaboon River being of later selection. The first man from the United States to enter upon evangelistic work — in which he continued twenty years — on the western coast, was the Rev. John Leighton Wilson, D. D., now the able senior Secretary of the Southern Presbyterian Board. The day after the annual meeting of our Board in Philadelphia, September 22, 1833, he received his public instructions. One or two extracts from those instructions, delivered by Dr. Anderson, then Foreign Secretary, will show the scope of anticipations at that time:

"An object of primary importance in respect to the inland parts of Western Africa, and the central portions of the continent eastward of the Niger, is the exploration of the country with a view to missionary operations." "Indeed, it is true that almost the whole of Africa is yet to be explored by the Christian missionary, before missions can be prosecuted on that benighted continent with intelligence and efficiency. Having made a successful beginning among the tribes of the coast, around the colonies, we shall, as our laborers increase and the roads are opened, advance into the interior with our permanent establishments. The native races promise the speediest results, and the progress of the Mohammedans must be checked." "Meanwhile, the mission which we hope soon to commence on the southeastern coast, may be expected to extend its outposts more and more, and ascend the coast, and advance upon the central highlands. Our European brethren, also, of different denominations, whose line of march already extends across the continent on the south, will advance from that quarter; the English Episcopal missions will advance from the Mountains of Abyssinia, and our brethren of the same denomination at Sierra Leone, and those of various names at Liberia, will move with us from the west; and our children may hear of the meeting of these upon some central mountain, to celebrate in lofty praise Africa's redemption. O, what a meeting, what a day! And it will surely come; and Africa, all Africa, shall rejoice in the liberty wherewith Christ maketh his people free."

Five years later, and then again twenty-five years later, the Board's Annual Reports (1839 and 1858) contain these statements, showing that the original thought was still entertained: "Of late years it has seemed to the Committee that the field which specially invites our attention is remote from the colonies, perhaps among the Ashantees, and especially up the Niger; while

at the same time, it will be desirable for us to have a mission of moderate size at Cape Palmas." "With the Prudential Committee, it has ever been a leading idea, in the Gaboon mission, to reach the interior, at some point above the peculiar fever influence, and beyond the tangled forests of the coast regions." "When, under the guidance of God's good providence, the mission shall reach such a point, where it can make a home and a centre, and there gather converts, and educate native preachers to go forth with the word of life in all directions; then will its grand idea be realized, and it will become one of the more promising and interesting missions under the care of the Board." Further citation, to show what ulterior hopes were entertained regarding our own operations in Western Africa, need not be made. The whole number of laborers sent from this country to that mission prior to 1870 — the date of its transfer to the Presbyterian Board — was thirty-nine, and at an expense of $165,116.

It was December 3, 1834, that six missionaries and their wives sailed from the port of Boston for Cape Town. They were directed to establish two missions in Zulu Land. Three of the families, being from our Southern States, were destined to the interior, and the other three families, from our Northern States, were assigned to the coastwise district. The former, undertaking a journey of twelve hundred miles in ox-wagons, reached their destination about the middle of 1836. The latter, owing to the Kaffir war, were not able to begin operations on their appointed field before the middle of 1837. Within less than a twelvemonth the disturbed state of the country compelled the mission in the interior to retire to the sea-board, and unite with the one established there.

From that commencement to the present time fifty-four laborers have gone out from this country to the mission among the Zulus, and an outlay of $617,103 has been made.

As regards the eastern coast of Africa, in distinction from the southeastern, it should be stated that the Prudential Committee continued to hold themselves in readiness to avail of any providential opportunity for obtaining a foothold upon the margin of the continent, and that, too, as a base for desired operations in the interior. Correspondence had been opened with the American consul at Zanzibar, a coral island off the coast, in the same latitude with Lake Tanganyika; and when, in 1839, a reinforcement was sent to the Mahratta country, they received instructions — as their ship was to touch at Zanzibar — to make inquiries relating to the prospects of missionary work in that region. Information obtained led the Prudential Committee to resolve upon sending out a missionary as soon as the right man could be found. Such a man, however, did not offer himself.

It was not unnatural that the question should arise, long since, whether a detachment of our Zulu mission might not move inland toward the interior of the continent; and a movement of this kind has been the subject of much correspondence, especially since the year 1872. Several years ago the Committee requested that a band of native helpers might be organized with reference to such an enterprise, and the missionaries have not been unmindful of that request. Every mission of any considerable standing needs an outward demonstration of this sort, in order to the most efficient and healthful development on its own original field.

We have thus taken a bird's-eye view of the aims and efforts of the Prudential Committee hitherto, with respect to Africa; and it appears that for more than half a century there has been a steady desire to effect an entrance into the heart of that great continent; but we have been "let hitherto."

RECOMMENDATIONS AND SUGGESTIONS.

Your Committee are of opinion that the line of policy with respect to the Zulu mission, never lost sight of, should be still entertained — the plan to overstep, in some direction, old territorial limits. Those limits are too restricted. The majority of our stations are in a line about fifteen miles from the sea-board. Mr. Pinkerton has, indeed, as we are glad to know, recently opened a new station, Indunduma, near the Polela River, one hundred and twenty-five or more miles west from Durban, far outside the confines of the field previously occupied. It should be borne in mind that the territory considered as belonging more properly to our mission is environed by the stations of five or six other Protestant societies, and that by the necessities of our situation we are precluded from any great expansion in the immediate neighborhood.

As regards the establishment of a new mission somewhere in the neighborhood of Lake Nyassa or Lake Tanganyika, your Committee do not at present feel prepared to make any definite recommendation beyond these three points: —

1. That further information be sought relating to the native languages of that region and the region westward of the same, especial reference being had to any relationship with the Zulu language.

2. That pains be taken to learn more definitely the best way of approach, the climatic and other conditions of that region; as also the feelings and judgment of the English and Scottish societies which are now making the experiment of an advance in the line of recent geographical exploration.

3. That the written communication of Major Malan, laid before the Prudential Committee, be printed, for use at the discretion of the Secretaries, together with such accompanying statements as they may deem desirable.

Beyond that it seems to us we must await further indications of divine providence. The undertaking is one that would involve great hardship and great pecuniary cost. With our present average annual income, we should not feel authorized to enter upon such an expensive and untried field. But we dare not assume the responsibility of saying that no Christian brother or sister within our denomination, or in some other branch of Christ's Church this side the Atlantic, will be moved to make a specific offer to the American Board of the sum requisite for founding a mission in the newly opened region which has just been mentioned. Unsolicited and unexpectedly, Robert Arthington, Esq., of Leeds, England, tendered to the Church Missionary Society twenty-five thousand dollars; and then, going nobly outside his own ecclesiastical connection, made an offer of the same amount to the London Missionary Society, for the object now in mind. More recently Mr. Arthington has offered five thousand dollars to the English Baptist Missionary Society for opening a work in Western Africa, on the Congo; nor has he omitted to send a subsidy to this country. May not such princely benevolence

prove contagious? Has the grace of God yet reached its utmost limits in our country? Shall American energy display itself conspicuously in exploration, and come short in evangelization? More, however, than the largest donations do we need that faith which removes mountains. We would make no appeal, but we would have a statement made; and then continue to hold ourselves in readiness for an advance toward the great Central Interior of the Continent, should the "Pillar of Cloud" plainly lead in that direction. Your Committee have no question that, sooner or later, the holy war in which we are engaged will be carried into Africa, from the existing coast lines to the more distant and least accessible parts; nor have we any doubt that the American Board should be found among the standard-bearers.

MRS. MARY BALLANTINE FAIRBANK.

More than twenty years ago, a brave band of young women went forth from Mount Holyoke Seminary, with "oria" graven on their chosen badges, and the significance, "Our Rest is Above," graven on their hearts. The motto implied work for God as long as life should last, and rest only in Heaven.

One of that number, Mary Ballantine (afterward Mrs. Fairbank), *has* worked for God, nobly and faithfully, and has passed to her "rest above." Hundreds, yea, thousands, will mourn as they hear the tidings. In this land, all Christians will mourn that an earnest missionary, eminently fitted for the work, has been called away, and will cry, "Who can fill her place?" In India, the weeping natives echo the cry, — for they knew of her "works," and her "labor," and her "patience."

Mrs. Fairbank's father was Rev. Henry Ballantine, an earnest, laborious, and successful missionary in India, for thirty years. Her mother, a singularly zealous, devoted Christian, a woman of rare powers of mind, good judgment, and efficiency, died at Amherst, Mass., in 1874, and of her President Stearns said: "She was the embodiment of truth and Christian love; reverenced, confided in, and loved by us all."

Mary, their eldest child, was born in Bombay, September 10, 1836. Her parents removed to Ahmednuggur while she was an infant, and there was her home till she accompanied them to America at the age of thirteen. In 1852 they returned to India, leaving Mary and two younger sisters to pursue their studies in America. In September, 1852, Mary united with the Eliot Church, Roxbury, Mass. (now Boston Highlands), of which Dr. A. C. Thompson was pastor. On hearing of her death, he wrote: "This is a personal bereavement, and a bereavement to the Eliot Church. . . . . Although a quarter of a century has passed, I have a distinct recollection of her appearance, as she stood with others to assent to our Articles of Faith, and to enter into covenant with the church, and with Him who is Head of the Church Universal. Modesty and delicacy marked her appearance at all times; but her countenance, always bright, was then radiant. A gleam from the Mount of Transfiguration seemed to fall upon the face of that dear young disciple.

I never saw any cloud gather around her; she lived in an atmosphere of sweet and effective cheeriness. Four years later, Mary Ballantine stood again on the same spot in our sanctuary, to be united in the sacred bonds of marriage with Rev. S. B. Fairbank. We all gave her a hearty God speed, and only now have our prayers for 'the beloved Persis, who labored much in the Lord,' ceased."

Mr. and Mrs. Fairbank reached Bombay in January, 1857, and she began at once that missionary labor of her life, which has been so faithfully performed. The "Bombay Guardian" says of her: "She was admirably fitted for her particular work, as all will testify who knew her. Her heart was in that work, and she was never happier, and nowhere more at home, than when among the native women of the villages. Her knowledge of the language was about perfect. In school work she was most useful, being an advanced mathematical scholar, and understanding well the art of teaching. Her removal from earth, while a gain to herself, is a great loss to the native church."

Her husband wrote, a few days after her death: "A little more than twenty-one years had passed since she entered on this mission work; for she had the language when she stepped on shore at Bombay, January 12, 1857; and she began to use it at once in evangelistic labors. We were away from India for two years only, beginning with August, 1869, on account of my sickness. All those years she was blessed with vigorous health, and, excepting a few days in connection with the birth of each of her ten children, she was never prevented by poor health from doing her loved work, till she was laid aside for a fortnight last October. Then there was a climax in the progress of that disease of her heart that at last put an end to her earthly life. That life had been well used.

"She had been instant in preaching to crowds of women and children in the villages; conversing with native ladies who called on her or on whom she called; directing the efforts of native Christian women, and especially of the Bible-women under her charge; counseling those who came to her for advice or for sympathy in their troubles; teaching in the schools under her care; conducting meetings with the native Christian women, — especially, when at home, conducting the regular noon school for women, and its associated prayer-meeting; instructing her class in the Sabbath-school, and the class of her servants and children at home; hearing the daily recitations of her children in their home school; helping her husband in keeping his accounts, or in answering Marāthī and English letters, that often accumulated beyond his powers of answering; writing each week to her absent children in America; 'guiding the house' with rare skill and economy; fitting, cutting, and making up, with the help of her sewing-machine, Lamb's knitting-machine, and a native tailor when necessary, the clothing for her children, herself, and her husband, etc., etc.; taking rest, in her waking hours, only by a change of work, and daily accomplishing more than would seem possible to those of less energy and less system. She was thoroughly systematic, and secured regularity and accuracy in whatever was under her direction. Yet she was forbearing, and patient, and universally beloved. The more I knew of her inner life, and the longer I saw her skill, coupled with crystal honesty,

the more I admired her. My respect for her was exceeded only by my love. That knew no bounds. She was of gold, and I did not care to have her more precious. Now that she has gone, it seems as if my foundations were all removed. I must begin to do without her counsel and her help. The light of our house has gone out, and we weep in darkness.

"Her removal destroys my plans for the future. I must learn to plan and to work *alone*. For the present, Dr. Ballantine [a brother of Mrs. F.] and his wife have kindly agreed to make their home with us. We are looking up to our Heavenly Father, that he may show us the path in which he would have us walk."

In another part of his letter, Mr. Fairbank says: "In the morning [after her death] we allowed those who wished to see her face again to come in for a few moments, and hundreds came. They knew that we wished them to go out silently, but some could not refrain, and burst into loud sobs, and some into wailing. She was dearer than their own mothers to many of them.

"Her body was buried in the native Christians' burial ground. Dr. Bissell conducted the English part of the service, and Pastor Modak the Marāthī part. Our English friends, and all the native Christian community, as well as Hindû friends, joined in the procession to the grave. She being dead, yet speaketh, and her memory will ever be precious here."

DR. ALEXANDER DUFF.

The March number of the Missionary Herald briefly announced the death of this eminent Scotch missionary, educator, and preacher. Intelligence of the death was received just as that number was going to press, and some further notice should be given of one who has long been so prominent and so earnestly devoted, in connection with the modern missionary work. Embarrassed, however, by want of room, we can do little more than present a few of many marked extracts from some of the extended notices which have appeared in other periodicals.

Born on the 25th of April, 1806, young Duff was early led, under his father's influences, to take a deep interest in efforts for the evangelization of heathen lands. This interest was intensified when, prosecuting his studies, he came under the influence of Thomas Chalmers, as Professor of Moral Philosophy. In August, 1829, he was ordained for missionary work in Bengal, and the Edinburgh "Daily Review" of February 13, in an extended obituary notice, states: —

"Dr. Harper, the venerable Principal of the United Presbyterian College, still recalls the marvelous speech delivered by the new missionary, then a lad of twenty-three, on his designation to the East. With such force and fire, such energy and action did the wrapt enthusiast picture the work to which he was giving his life, that Dr. Harper feared he would too soon waste himself away in the heat of the tropics."

After being twice shipwrecked on the way to India, he reached Calcutta in May, 1830, and very soon opened a school in the native portion of that city, constrained by his convictions of duty to disregard the instruction given

him by the Committee at home, not to settle in Calcutta. Commencing with five pupils, amid great opposition, the school rapidly increased as the reputation of its master spread. "English and Scotch residents of the city doubted, till what they witnessed at the first public examination astounded them." The Governor-general, and other high officials, went to see and were convinced. A series of lectures on natural and revealed religion produced a profound impression; and the "General Assembly's Institution" soon became very prominent and influential among the educational institutions of Bengal. Constrained by ill health to leave India for a time, from 1836 to 1839 he was engaged in rousing the churches at home to a sense of the importance of foreign missions. "In 1849, having previously declined to leave India as Dr. Chalmers's successor, Dr. Duff was asked to go home to raise more funds. . . . . There was hardly a parish in Scotland where he did not stir up the people by his eloquence. In Ireland and England he exhausted himself by his addresses, but after a short visit to the Continent, he traveled over the greater part of the United States and Canada. With £5,000 raised privately by a few friends there, and £10,000 subscribed by the people of Scotland in pennies, that noble building which now accommodates the Free Church Institution in Calcutta was erected." With difficulty obtaining the consent of his medical advisers, he returned again to India in 1856, but was constrained finally to retire from the field in 1864. Then, "Scottish merchants of Calcutta, who knew Dr. Duff's work best, raised a sum sufficient to present him with the house which became his Edinburgh residence, and to endow in the New College a Chair of Evangelistic Theology, to be filled by such retired missionary as may be found competent for the duties. That chair Dr. Duff was himself urged by the General Assembly to hold, and from it ever since, not only in Edinburgh, but in Glasgow and Aberdeen, he influenced the young ministers of the Church in the direction of Foreign Missions, and especially of India."

"There was added to his College duties the office of Convener of the Foreign Missions Committee of the Free Church. In that capacity Dr. Duff planned and raised a sum of nearly £40,000 for missionary buildings abroad. He gave his vast energy and administrative experience to the successful organization of the Livingstonia settlement on Lake Nyassa. His aspirations were wide, his plans for his Master's work kingly to the last. Keeping his great trust of Foreign Missions aloof from ecclesiastical divisions, he was the friend of all parties in his Church, while emphatically on the side of union, charity, peace."

"No missionary has spoken so much and so eloquently, and perhaps none has published so much as Dr. Duff. One is amazed at the fertility of his pen at a time when his activity in public has been so great in a tropical climate. . . . . There was no good work, no philanthropic society, no school or benevolent agency in which he did not take a prominent part."

The "Daily Review" of February 19, devotes more than two full columns to an account of the funeral, stating: "Yesterday afternoon, a large company of clerical and lay members of Protestant Churches in Scotland, the representatives of various religious and public bodies, joined in paying a tribute of respect to the memory of Dr. Duff on the occasion of the burial of his

remains. . . . . All ranks of society manifested, in ways more or less direct, their interest in the event; but the bulk of the mourners were such as are most distinguished in the city and in the country for their good works at home, and for their support of Christian enterprise abroad — people who have often been stirred to noble, generous deeds by the eloquence of him whose body they saw conveyed to its last resting place. . . . . It is only on rare occasions that such a large and representative assemblage, composed of men of various denominations and of the best classes of citizens, gather to pay homage at the grave."

Rev. Mr. Macpherson is quoted as saying, at the close of an expository lecture on Hebrews xi. 5: "I cannot refrain from saying, that as a missionary of world-wide renown, as a man of God — a man of God-like and of Christ-like sympathies — a man of intellectual wealth and moral force, of bold, uncompromising maintenance and defence of the truth as it is in Jesus, of bewitching eloquence and burning zeal in the utterance of his opinions, and, to those who had the pleasure of his personal acquaintance, a man of simple faith and child-like humility, Dr. Alexander Duff has not left behind him his equal. He seemed to me to move in these respects in a sphere unapproachably his own. The world and the Church of Christ are this day poorer by his departure."

THE GOSPEL DOING ITS WORK.

Sometime since a New England pastor, who had received to his church some Japanese converts, expressed his surprise at the richness of their Christian experience. He said he could not help envying them the freshness and power of their new life. Their conceptions had not been dulled by familiarity with religious instruction and example from their childhood. The gospel was to them indeed a new and glorious revelation, flooding their souls with life and joy. A like experience is witnessed in some instances in Japan; in the young men gathered at Kioto, giving up all mere worldly motives or considerations that they may be prepared to preach Christ to their countrymen; and not less in the single-hearted, generous efforts described in the following extracts from a letter recently received from Miss Wheeler, one of the missionary ladies stationed at Ósaka: —

"From working in connection with the Naniwa Church, I have a most excellent opportunity of knowing, that all the giving of tithes which this body practices is purely the result of a single-hearted love to Jesus the Master. We have, none of us (the Osaka missionaries), in counseling with each other as to the best way of working for this people, felt that we could, or ought to, give the people anything but the *pure, unadulterated* gospel, believing most fully that if we gave them the pure doctrine of the Word, *Christ himself* would work out in them such a standard of Christian life as the Bible portrays, without any letting down of its teachings to meet their idolatrous tendencies, and we should see a *pure church*, — Christians more like those of olden times, when men counted that to be 'alive unto Christ' meant to be 'dead unto the world,'

— to be a 'new man in Christ Jesus' meant that 'the old man was to be crucified, with the affections and lusts.' And giving them simply *this gospel*, as stewards of Christ, we have such Christians as you read of to-day, who, first 'beginning at Jerusalem,' do preach the gospel of Christ.

"They feel the necessity of purity of life, that the power of the truth they preach to others may be exemplified in their own conduct; judging wisely that if they themselves do not live the truth their preaching is vain. This leads them to the putting away of all sinful habits for *Christ's sake;* and of themselves, they have prohibited the use even of tobacco among them. The *Bible* has taught them this.

"They support their own pastor, provide their own place of worship, purchase their own books, open their own preaching places in the city, take care of their poor, etc., because the *Bible* teaches them thus to do. *Every one of them*, on entering the church, is taught that it is his or her duty at once to tell neighbors and friends of the salvation found, and so each one becomes a home missionary, and Christ is being preached here and there in the city wherever these Christians live. The *Bible* has taught them this. It also teaches them that they ought to give to the Lord a tenth of all that they have, and obeying this teaching, they have the means to do the work they are doing. The tenth conscientiously given, and blessed by the Lord, will do wonders.

"Do not suppose that this is a wealthy church, and therefore able to do all this. Every one of the members is poor. They simply take from what they earn, and not the men only but the women. In order to have of their own to give to the Lord, these women take in washing and sewing, and in various ways earn money to carry on the work intrusted to them by their Master.

"These women are, all of them, doing daily home-missionary work — going from house to house and telling their sisters of Jesus. All, both men and women, are taught that it is their duty to work for Christ from the moment they take his name publicly. It is simply the Holy Spirit working through them. If you could go into one of their prayer-meetings, and hear the fervent appeals that go up from their hearts to Him who has wrought out this great salvation for them, you would see the motive power to be only love to Christ. Some of these men and women have opened their hearts to me to the very core, and underlying everything is the *love* to Him that hath redeemed them with his own blood.

"If I were to tell you the simple truth, I should say that this little church gathered out of the heart of heathendom is more like the apostolic church in its love and hearty consecration than any it was ever my lot to be connected with in even favored New England.

"I speak only of Osaka work, and mainly of the Naniwa Church, but the same thing is being wrought in the other church. . . . . I rejoice in our Christians, as an example to the Christian world. I *love* them as some of the dearest brethren and sisters in Christ I have ever known."

It is such work, such Christian life developed by the gospel, that is the hope of Japan, that fills the heart of the missionary, and may well prompt to the most vigorous efforts to give the gospel to the millions of this most interesting field.

WORK AMONG MOSLEMS.

It is hoped, as one result of the late conflict in the Turkish Empire, that religious freedom may be secured to the Moslems. Hitherto, despite all professions on the part of the Turkish Government, there has been no real liberty for them to accept of the gospel, save at the peril of life, or exile. The three young men who embraced the gospel in Syria three or four years since were forced into the army as a penalty of their offence, and although the greatest efforts have been made to secure their release nothing was ever accomplished. The men, if still living, are supposed to be in the Turkish army. Dr. Hamlin, speaking of Moslems converted to Christianity and baptized in Turkey, puts the number at not over fifty persons. It is believed that many more have really embraced the truth, although they have not made it known. At one time and another, during the last few years, small circles of Moslems have been formed in different places for the special study of the Bible. It has been done with little publicity, yet facts have come to the knowledge of the missionaries showing that a good deal of interest has been developed. The fact that seventeen thousand copies of the Scriptures, or of portions of the same, in the Turkish language, have been sold from the Bible House in Constantinople, mainly to Moslems, during the last five years, is conclusive evidence on this point. In the mean time, a steady preparation has been made to reach this class of the population whenever the way should be open. One or more missionaries have been under appointment from the Board, to labor specially in their behalf. Dr. Schauffler devoted his time and strength largely to this service, and more recently Mr. Herrick was sent out with special reference to the same work.

But the more important preparation has been through labors among Armenians and other nominally Christian sects. Hitherto the character of Christianity, as presented to the Moslems by nominal Christians living among them, has by no means commended it to their acceptance. It has been a religion of forms, of idle ceremonials, with such a mixture of practical idolatry in the worship of pictures, to say nothing of the immorality, and utter disregard of what belongs to the Christian life, as to disgust the Mohammedans. The contrast between the churches of nominal Christians and the mosques of Moslems, whether we regard the edifices themselves or the religious services within them, has not been in favor of the so-called Christians. It was hopeless, therefore, to attempt to reach the Moslems themselves while Christianity was so badly illustrated before them. At the present time, however, a purer Christianity is recognized in the Protestant communities. The name "Protestant" has come to be a synonym for honesty, and really worthy character. Again and again, within the last few years, to be known as a Protestant has been enough to secure respect and immunity from false charges before Moslem courts or officials. Many times, of course, these officials have been corrupted, and injustice has been done to Protestants, but the Christian name has been honored by them more and more, and the distinction is fully recognized by all intelligent Moslems between the old nominal Christians and those who claim a purer faith. In the mean time, the Scriptures have been translated into the Turkish language. The New Testament has been in circulation for some time,

and the old Testament will soon be put to press, a small portion only remaining to be revised. More than this, scores of young men have been educated in the various seminaries connected with the Board, who are prepared to preach in Turkish as soon as the way is opened to do so. Nearly half of the missionaries are also prepared to preach to Moslems. Such is the great preparation already made, and we wait hopefully for the time when the gospel may have free course, in accordance with the original design in the establishment of missions in the Turkish Empire.

It is not true that converts have not been won from Islam. An interesting work is now in progress in Persia, in connection with the labors of the missionaries of the Presbyterian Board. Many have been connected with our own mission churches in India. No one church has been organized wholly from this class, but individuals have been gathered into the churches, with other classes in the community, and on the same footing. In the northern part of India much more has been done among the Mohammedans than elsewhere. The "Foreign Missionary," for February last, mentions a single church of Peshawar, in charge of a convert from Mohammedanism, into which eighty Mohammedans have been received on profession of their faith in the gospel. There is special reason, therefore, at this juncture, why prayer should be offered in behalf of Moslems in Turkey, that the preparation long and patiently made for offering them the truth as it is Christ may not be in vain.

DO NOT EXPECT TOO MUCH FROM FOREIGN MISSIONARIES.

BY REV. J. TYLER OF THE ZULU MISSION.

Missionaries are but men, exposed like others to temptations, and often called to endure severe trials. Hindrances to their spiritual growth are more formidable than those which beset evangelists in Christian lands, though the opposite opinion seems to prevail. That devoted missionary to China, Rev. C. Burns, lamented deeply the difficulties with which he had to contend in his efforts to cultivate a high tone of piety; and his biographer gives expression to feelings which meet a ready response in the hearts of all who are similarly situated, when he says, "The trials to patience and faith; the unreasonableness of the educated heathen, who, the missionary feels, should know and do better; the petty annoyances of every-day life to which Christian ministers at home have nothing like; the interruptions to private devotions, are numerous. So great are they, that among the petitions which every foreign laborer feels like sending home is this, — 'Pray that we may live near to God.'"

Do not expect too much from missionaries in the way of awakening sympathy, and feeding the springs of beneficence at home.

A few missionaries are sent forth into the wide wastes of heathendom, and it would seem as if they were expected not only to keep the flame of piety burning brightly in their own hearts, but to send home appeals sufficiently stirring to keep the church in a state of fervor and liberality. One has well observed, "It is as if the sun should shoot out upon Greenland, Lapland, and

Iceland, a few straggling rays, demanding of those rays that they should retain life and heat in themselves, should illumine and fructify those frozen regions, and finally send back light and heat in such abundance as to supply the sun itself." Patrons of the missionary enterprise, it is true, have a right to expect reports from the foreign laborers, but are they not liable to demand too much? The missionaries themselves would feel greatly encouraged, and would rejoice in witnessing the "interesting incidents" which are called for, but they cannot create them.

Friends of missions, please bear in mind that the elevation of heathen nations is not easily or quickly accomplished. Accounts of success may not reach you until after years of unwearied toil. But when the soil has been prepared, and the seed sown, as sure as He lives who has said, "Lo, I am with you alway," not only the sower, but those who have remembered him in their prayers and alms, will find the bread they have cast upon the waters, though it be after many days.

One word more. If Christians at home desire to buoy up the hearts of foreign missionaries, let them pray for them fervently, and tell them that they are doing so in those loving epistles which seldom fail to encourage hope and strengthen faith. Only those who have toiled long among barbarians can tell how sweet and comforting it is to receive assurance from friends in the fatherland, that they are remembered unceasingly at the throne of divine grace. This helps to nerve them for their daily conflicts with heathenism.

SIX MONTHS.

During the first six months of the financial year of the Board, closing with February, the regular donations to the treasury were less than those of the same period during the preceding year by the sum of about $13,000. This is occasioned, without doubt, in no small degree, by the fact that many of the members of our churches are at the present time in straitened circumstances, and are compelled, contrary to their own wishes and endeavors, to curtail their benevolent gifts. But we do well to remember that, even though the gifts in some instances are small, if all will give something, we shall more than recover the amount now lacking, during the six months to come. Let it be a point of Christian honor, that every church shall send a contribution in which every member of the church and congregation has had opportunity to have a part, and the aggregate of these small gifts will surprise us all. Moreover, if the gifts cost self-denial, and are accompanied with earnest prayer, they may not be so small after all.

It may be, hereafter, a true record as to some of the present donors to the American Board who, having hitherto known a competence, are now suffering for the necessities of daily life, "that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." Some such donors as this we think we know; we are sure that the Lord knoweth them all. Even in these depressed times, if we give "as the Lord hath prospered" us, including both spiritual and temporal prosperity, there will be no lack of generous benefactions.

WRITTEN REASONS FOR NOT CONTRIBUTING.

At the last annual meeting of the "General Assembly of the Presbyterian Church" the following resolution was proposed by the Standing Committee on Foreign Missions, and was adopted by the Assembly, "*Resolved*, That the Presbyteries be instructed to require of each non-contributing church a written reason for the omission of the home and foreign mission contribution, and that the reason given be written on the records of the Presbytery." We think those records will constitute suggestive reading, if the genuine reasons are put into written words.

Might it not be well not only for every non-contributing church to put these reasons in writing, but also for every non-contributing church member; not for the inspection of any other human eye, but for his own inspection as he kneels down to pray "Thy will be done in earth, as it is in Heaven." Let him remember, also, as he soberly pens these reasons, that they are to be permanently entered upon another record, beneath the inspection of another Eye, and that the day is coming when "the books will be opened."

Against these reasons for *not* contributing, we give a reason for contributing, as expressed in two notes sent a few weeks ago by two donors, in these words: "*For value received from the Great Head of the Church*, I promise to pay to the A. B. C. F. M. March 1, 1878, the sum of ten dollars, with interest from date." This seems to be in accordance with Our Lord's injunction, "Freely ye have received, freely give." The only valid reason for not contributing which now occurs to us might be written in the following words: "Having received nothing, I give nothing." Can any one whose daily prayer, "Give us this day our daily bread," is answered daily, affix his name to this record?

THE FAMINE IN CHINA.

Very painful statements in regard to the extended famine in China have appeared in letters from the missionaries in former numbers of the Herald. Some donations for the relief of the perishing have been received by the Treasurer of the American Board (Langdon S. Ward), and he will be most happy to receive and transmit to the missionaries, to be used by them according to their best judgment, many other contributions for so good a purpose. Hon. S. Wells Williams has also published a statement on the subject, saying that contributions for a relief fund to be dispensed by a committee of foreigners at Shanghai may be sent to Messrs. Olyphant & Co. (of China), No. 104 Wall St., New York.

ITEMS FROM THE MISSIONS.

Mr. Jencks, of the *Japan mission*, reports three persons added to the church at Kobe and one at Sanda, in January. Mr. De Forest wrote from Osaka, January 24: "The new girls' school has really obtained permission from the government to take scholars of *all* ages, to teach all branches, and

to employ a foreigner. You may not think much of such privileges, but it was a great relief here to know that they were granted, after much hesitation and questioning by the officers."

Dr. Whitney, who joined the *Foochow mission* in March, 1877, wrote from Shaowu in December: "Next year I shall begin to want a hospital. I could fill one in two weeks now, with paying patients, if we had one. The use of opium has recently been prohibited, and in the past two months I have had more than one hundred applications for treatment by *respectable* people —so considered here. From May 22d, four days after we arrived at Shaowu, to September 30th, I recorded 1,250 patients. During the first six weeks Mr. Walker and Mr. Blakeley alternately, four days in each week, interpreted for me. After that I was able, with my teacher, to go on alone."

Mr. Woodin states in a recent letter: "During the latter half of the year, more than 200 opium smokers have been cured of that habit at Dr. Osgood's hospital; and there is now a great demand for admission to the hospital from that class of patients, — from eight to twelve days generally sufficing to effect a cure. This also greatly tends to give the missionaries a good name for benevolence among all classes of the people."

Mr. J. S. Chandler, of the *Madura mission*, wrote in January that the annual report of his station (Battalagundu) for the last year was "very encouraging in everything except benevolence," though most of "what little strength" he had, had "been spent in distributing relief to the poor of the four hundred villages" of his field. His congregations had increased 43 per cent., and the church membership 16 per cent.

Mr. Fairbank, of the *Mahratta mission*, wrote from Ahmednuggur in January: "We begin the year 1878 with fully as hard times as we had in January, 1877. The common grains (millets) sell at about twenty-two pounds for a rupee. You can judge of the rations in a family of half a dozen with an income of only five or six, or perhaps eight rupees a month. There seems to be less water in the ground than there was a year ago, for the wells are drying sooner. There are good crops in circumscribed spots, but in the larger part of this *Zillā* (say 50 x 75 miles) the crop is only some poor fod der, and in perhaps a quarter of it, *nothing*. 'Hope delayed maketh the heart sick.'"

The Protestants of Harpoot, *Eastern Turkey*, on their annual day of thanksgiving, in December, requested Mr. Barnum to write again expressing their warm gratitude to the American Board, and their increasing sense of the greatness of the blessings conferred on them through the mission.

Mr. House, of the *European Turkey mission*, wrote from Constantinople February 5th. He had heard from Samokov, by a person who left there January 11th, the day that the Russians occupied the place. "Messrs. Locke and Jenney were in good spirits," he says, "and we feel quite sure that they must be safe." Mr. Clarke, from Samokov, seemed "almost well again," after serious illness.

Mr. Adams, writing from Prague, *Austrian mission*, January 14, mentions some trying things, especially the falling away of a man and his wife in whose piety they had felt great confidence. Enemies were earnestly at work; but he states: "At our last communion service (the first Sabbath in January) there were fourteen communicants, and one was detained at home. Within two months, seven have left the Roman Catholic Church. The work is evidently progressing, and a spirit of inquiry is found everywhere." . . . . "We had large meetings each evening of the week of prayer, and great freedom in taking part. The hour was each day too short for all who desired to pray, and we have reason to hope that souls among us were blessed, as well as that their prayers were heard for others. Especially were those remembered who were praying for us over the sea, and heaven's richest blessings invoked upon them."

LETTERS FROM THE MISSIONS.

Japan Mission.

AN INDEPENDENT GIRLS' SCHOOL.

Mr. Leavitt wrote from Osaka January 7th, reporting an event of interest and promise: —

"The two churches of Osaka have established a girls' school here. This school opened to-day for the first time, and fifteen girls appeared to go upon its rolls. In it the mission has not a cent of money. (We have done something to a single room, to enable Miss Stevens to spend her days at the school, showing the real heads of it how to conduct it. But this is very little, and entirely confined to what we did for Miss S.)

"I will give you a little sketch of this school. The churches appointed Mr. and Mrs. Kayedzumi to be the heads of a girls' school which they were to organize. They appointed a committee to confer with the missionaries, and then to secure a building adapted to the needs of the school and fit it up. They asked the missionaries to appoint somebody from their number to show them how to organize and conduct the school, and to supplement their teaching where the native education was deficient. We appointed Miss Stevens to take this place of adviser to the school, and to take charge of the mission teaching in it. A building was rented; a Board of Trustees (of two from each church, beside the pastors and the heads of the school) was appointed to complete the organization. Repairs have been completed — consisting of repairing mats for the floors, making a partition to limit the school-room to the needed capacity, putting in a very excellent heating apparatus, and glass windows for the school-room, making desks for eighteen girls, providing a month's supply of fuel, etc., etc. The heads of the school are living in the building, and the school has opened to-day with the above number of scholars, and a good prospect of increase as rapidly as the best interests of the school will allow. A Japanese, a graduate of the government normal school, is engaged as a teacher, and is paid for all his time. He is an earnest Christian, a member of the Naniwa Church. Mrs. Kayedzumi will be under special instruction from Miss Stevens for the present, to fit her for her sphere as lady principal of this school.

"The running expenses of the school — including rent of building, fuel, teacher, etc., etc. — are paid entirely by the tuition of the scholars and the contributions of the church members. The school will be for boarding and day scholars, though the former department has not opened yet. Several of the present pupils, however, are to be boarders, and we are only waiting two or three weeks, to get over the difficulties of starting, before taking the others of the boarding department."

NATIVE MISSIONARY SOCIETY.

Mr. Atkinson, writing from Kobe, January 10th, mentions another movement by the churches, exhibiting their Christian earnestness and enterprise, and full of promise for the future. He states: —

"Our nine churches met by delegates in Osaka, on the 2d and 3d of this month. Besides the delegates, several attended from the churches near. Mr. Neesima was chosen moderator, one man from the Kōbé church, and Mura-Kami, the pastor of the Hiogo church, were chosen scribes. Most of the two days were occupied in framing the rules and regulations of a Japanese Missionary Society. The men on whom the responsible labors of the society are made to devolve are three, namely, Neesima of Kiōto, Sawayama of Ōsaka, Ima-Mura of Kōbé. The churches resolved to contribute to the society once every month. It was also decided that the amounts contributed should be published in the 'Schichi-ichi-Zappo.'

"The meeting was a very successful and a very useful one. The churches, through oneness of interest in one good and great work, were, and will be more and more, brought into closer fellowship with each other. The discussions of the various rules and regulations were an excellent discipline and mental education to every one of them. Mr. Neesima presided admirably."

A CHRISTIAN CALENDAR.

"The mission has prepared a calendar for the Japanese this year. Sunday is the red-letter day, literally. The calendar is made to advertise our school in Kōbé and that in Kiōto, our newspaper, all our principal preaching places, and the places where Bibles and other religious books are sold. We asked permission of the Governor of this province to publish it. He sent the request on to the central government at Tokiō, and permission to publish was given! This seems to me a marked step in advance on the part of the government. It wittingly allows the widest publication of the places where the Jesus religion is taught, and where books teaching that religion are sold. We intend to give the calendar a very wide circulation."

THE CHURCHES — BROTHERLY LOVE.

"A member of our Tamon Church had his house entered by robbers, and all his clothing and many other things taken off by them. His wife had not even her every day wearing clothes left. The church immediately made up a little purse, and so helped in bearing this loss. This seems to me a very happy illustration of the passage, 'Bear ye one another's burdens.' The church is doing well. Two or three persons are to be received by baptism next Sabbath. Hiogo is doing a good work. In Kōbé there are things pleasant and things unpleasant. The church has bought a lot for the church building, in a very good locality, for which two hundred and thirty dollars was paid by them. They are expecting to have a building up by fall. Three young ladies from our seminary have applied for baptism at the March communion.

"The week of prayer is being observed by all our churches. I observe a definiteness in the prayers, and an adherence to the subjects of prayer, that have been lacking heretofore. The churches *are* growing in grace. I thank God and take courage."

Mr. De Forest says, respecting the week of prayer: "All missionaries and Christians in Osaka are uniting. The meetings revolve from the Episcopal chapels to ours and from ours to theirs; they leading some and we others. The missionaries are also holding half hour noon prayer-meetings."

Mahratta Mission — Western India.

THE MUSSULMAN CONVERT.

Mr. Bruce, of Satara, has forwarded a report of his work for the year 1877, from which some extracts will be given here. The case of a converted Mohammedan, noticed in former letters (see Missionary Herald for July 1877, page 219), is referred to, and its history brought down to a later period, thus: —

"He was formerly a Mussulman Kaji, or professional teacher of the Koran. He first came to me in January last, to make inquiries about the Christian religion. He had previously heard the gospel preached in Northern India, where he had spent many years. He made rapid advances in knowledge, and was received to the church in April last.

"From that time he has suffered a great deal of persecution. Being cut off from his former means of support, he endeavored to gain a little something by selling fruit in the bazar. He was there set upon by a Mussulman mob, and robbed of his fruit and his small pittance of money. He was abused, and missiles were thrown at him as he passed through the streets. He was the owner of some property in a village thirty miles from Satara, but his relatives endeavored to seize upon his possessions. His house was pulled down, and the timbers carried away and sold. When he went out to his village, he was himself beaten, and two pieces of his land have been taken possession of by others. He has appealed to government for protection and redress, and we hope that he will soon have justice awarded to him."

A SECOND VISIT TO THE KOINA VALLEY.

Under the head of "touring," Mr. Bruce notices a tour of much interest which was reported in the Herald for May last, page 155, and then says: —

"We mentally resolved (at the close of that tour) that, if possible, we would send some one to tell them more of the truth. With this end in view I requested of the mission the loan, for six months, of a touring catechist, who was formerly under my charge in the Ahmednuggur District. He has now, in December, just arrived on the ground, and it is expected that he will tour up and down the valley until June, when the rains, usually heavy in this region, will effectually stop, for a season, all further effort in this direction.

"In the mean time, about the first of December, I came with my family and assistants to Patun, where we are still living, in tents. We regard this as the 'key' to the Koina valley, and we have had excellent opportunities for labor. Nearly every day we have from three to six audiences, some of which are large and deeply interesting. There is a large camping ground here, where carts going to and from Chiploon stop for a day or a night. The amount of traffic which passes is truly astonishing. We are told, that in the height of the season, from 600 to 1,000 carts pass daily, and of these some hundreds stop at Patun. We find that the cartmen come from a wide region between Satara and Kolapur, and they generally tell us that they have never heard the gospel before. Thus we are scattering the seed widely, while at the same time we are laboring directly for the resident population. Our magic lantern exhibition has been attended by 600 or more people in a single evening, and the kirtan by three fourths as many. We have a regular service on the Sabbath at the tent, after which a discussion has been allowed. Some of these discussions have been very interesting, but it is often difficult to confine a Hindoo disputant to sufficiently narrow limits to make discussion profitable for the development of truth." .

"AFTER MANY DAYS."

Reporting with reference to his "street preaching" Mr. Bruce says: —

"Some native preachers, while on a tour fifteen or twenty miles from Satara, found several persons who had heard our preaching in the Satara streets, and who listened to them with greater interest in consequence. An incident of like significance has occurred here at Patun. Mrs. Bruce was speaking to a company of women in the house of a native of high standing, and after finishing her remarks and singing several hymns she rose to go. Some one from the company then called out, 'There is one hymn you have not sung.' 'What hymn?' she asked, turning back again. 'The Lord's Hymn.' Much puzzled to know what was meant, she mentioned several hymns which she had previously sung here at Patun, but it was none of these. She then asked, 'Is it 'Where have ye laid my Lord?' 'Yes,' said they; 'That's it. That's it.' 'But where have you heard that hymn?' 'We

have heard you sing it on Wednesday Street in Satara.' She then sang the hymn, 'Mary's Lamentation,' which was listened to by all the company with greatly increased interest, because some of their number had heard it before in Satara."

THE "COLUMBIAN PRESS."

"This, although only a small *amateur* printing-press, brought out for the purpose of furnishing employment and amusement for my children, has been used in many ways for the interests of our mission cause. Its principal work has been the printing of the English version of my 'Anatomy, Human and Comparative,' but it has also sent out various little Scripture cards, and leaflets, to do their silent work among the people. A series of Sunday-school verse cards has been projected, for which there seems to be considerable demand."

IN THE TENT.

The report from which the foregoing extracts were taken was written at Patun, in the valley of the Koina river. Writing from the same place again on the 8th of January, Mr. Bruce states: —

"We have now been here in tents, at Patun, a little more than a month, and expect to remain a week longer. I have never before found just such a place to labor in, where there was such a large transient, changing population as we find among these cartmen. We have endeavored to do what we could to make known the truth, often preaching to as many as six audiences a day. The carts stopping here usually start on their way in the night, and others come in and take their places, so that, as we go out in the morning, we have an entirely new field before us. Besides the cartmen there are a great many people who come in from the mountain villages, bringing grass and wood for sale, and many of these have repeatedly heard the truth. We also preach in this and the neighboring villages as opportunity is afforded.

"We have met with a good many individual cases which interested us very much. Many have seemed to hang upon our words and to drink them in as eagerly as if conscious that their destiny depended upon them."

THE TOURING-CATECHIST.

"Last week we started our touring catechist on his way up the valley. I sent my helpers with him to Helwank, on Friday, to give a kirtan there on Friday evening, while I myself followed early on Saturday morning. They spent the day in the public rest-house (which is also a temple), and besides preaching in the daytime they made arrangements for the kirtan in the evening. But Satan was jealous of the effort. At five o'clock in the afternoon one of his emissaries arrived, — an engineer's clerk from Satara, — who, on learning the state of the case, so stirred up the people that they not only prevented the kirtan from being given, but endeavored to drive the helpers from the rest-house. In this, however, they did not succeed. Violence was threatened, but it did not extend beyond words. They remained in the rest-house over night, but were in considerable fear of a disturbance.

"After my arrival in the morning, we accompanied our tourist four miles farther up the valley, to the village where we had so good a time last February. The people recognized us and did not, as before, attempt to hide themselves from us. On the contrary, they gladly welcomed us, and their voices echoed among the mountains as they endeavored to call the people together. '*Come and hear the Scriptures. Saheb has come. Come and hear the Scriptures,*' rang through the mountain passes. Many of the people were away at work, but we had a goodly company, to whom it was a pleasure to tell again the story of the cross. Thus we spent an hour or more, and then, in the presence of them all, seated under a banyan tree, one of nature's beautiful temples, we committed our brother to the Father's care, and left him to do his work while we returned to Helwank and Patun.

"Luximon, the tourist, enters with faith and joy upon his lonely work; but I must confess that we shall feel some anxiety

concerning him until we hear of his welfare. He is accompanied by a Hindoo, who will assist him in material things, but he will find none to give him Christian fellowship and sympathy, save the Lord Jesus Christ, whom he loves, and to whose cause he is devoted. We shall expect him to come to Satara once a month to refresh himself and report the progress of his work."

Eastern Turkey Mission.

A WORD FROM ERZROOM — SUFFERING.

THE following is from a letter from Miss Nicholson, dated Erzroom, December 22, 1877: —

"To-day we have received the news that the Russians have stationed themselves on the Iligia plain, about five miles from this city, so that now they are between us and Trebizond. At this place, a little skirmishing occurred this afternoon. What are the results we have not yet learned, except that several wounded were brought in just before dark. We now expect that this post will be the last by which we shall have the privilege of sending, until after *something* decisive shall have happened. What that something will be we are all anxious to know.

"In proportion to the increase of poverty and suffering among the people here, so does our work increase, — and very rapidly. Oh! such pitiable looking objects as flock to our doors for a little bread. Poor old men, whose locks are almost as white as the snow, with garments scant and tattered, and limbs almost too weak to support even so feeble a body, come tottering to us for the little bread or flour we can give. Women with tears streaming down their wrinkled cheeks come to tell their pitiful stories of want and hunger, and to beg that some one will go and investigate their home, as they have learned that we give only where we are sure they have nothing eatable in the house. We generally find that the stories poured into our ears are but too true. Empty boxes, bags, and jars, all piled up together in a corner, speak more plainly than words of the sufferings of the household. We feel assured that the dear Lord ordered our return from Trebizond, that he might use us, feeble as we are, in this work; and to him we look for the means needed in carrying it on. We now feed, or rather keep from starvation, about 270 human beings, — Greeks, Armenians, etc., — it matters not to us of what nationality, as it is all for the Master. While we are thus enabled to feed the body, we strive to let fall some crumbs that shall feed the immortal soul. Oh, that God would give us here a rich harvest of souls. Then we shall not feel that our stay in the midst of bloodshed is in vain. Pray for us that the Spirit may work here, and that our faith may be increased."

Mr. Parmelee wrote from Trebizond, January 11th: —

"Our latest news from Erzroom left Mr. Cole convalescing from a violent illness. Their only remaining child had also been quite sick. I wish they could get away. They now have 110 families on their relief list, and are spending for bread distributed about $50 a week. I wish we could share in this work, and sometimes feel as though I *must* go to their relief; but I *cannot* leave my family. I am constantly begging Brother C. and Miss Nicholson to spare themselves — to throw everything possible on the natives. May God spare them to complete the glorious work in which they are engaged. News from Bitlis is to November 22. Telegraphic communication with Erzroom is now cut off. Posts have arrived thus far, and the post left here yesterday for Erzroom."

PROGRESS AT TREBIZOND.

Respecting Trebizond, Mr. Parmelee states: —

"There is an old adage, that 'it is an ill wind which blows nobody any good.' When the Erzroom missionaries were compelled by the war to give up a large part of their work at Erzroom and retire to Trebizond, they found here a people broken and scattered, like sheep on the mountains. Chapel services were immediately commenced, in which all united. Afterwards a Sabbath-school was organ-

ized and prayer-meetings started, and the 'week of prayer' was duly observed by daily meetings. The people have started a subscription, payable weekly, according to Paul's rule, 1 Cor. xvi. 2. There are, also, weekly collections at the door of the chapel, and a collection at each monthly concert for prayer. These collections will, altogether, amount in a year, at the present rate of giving, to about 2,000 piasters, or $40 in gold. This is doing very well for a small and feeble community, to begin with, in these times of war, taxation, and stagnant trade. When every obstacle is removed and the people are provided with a preacher and teacher of their own choice, these subscriptions will be largely increased, and we may hope the work of the Lord in this city will be greatly prospered. So much of good has this ill wind of war blown to the people in Trebizond."

LATER FROM ERZROOM.

Another letter from Mr. Parmelee, dated January 19, says their latest date from Erzroom was January 11. The place had been for some days under siege. The mission family had then 250 families on their relief list, and Mr. Cole had organized a committee of native brethren to assist. "Sickness and mortality among European doctors had been fearful."

Central Turkey Mission.

TOURING BY LADIES — VISIT TO OORFA.

Miss Proctor wrote from Aintab, December 11th: —

"Your suggestion that Miss Shattuck and I spend a good part of our time in touring, this year, is coming into practice after all. I am so pleased and delighted to have it so, that I must sit down and tell you about it. During the last twelve months very little touring has been done, because Miss Shattuck settled down in Oorfa for four months, and then was gone to Beirut about the same length of time.

"Miss Shattuck promised the Oorfa people that she would visit them this fall, and she invited me to go with her. I opened the subject to my associates, and after a little demurring, on account of the severe colds from which they and the native teacher were suffering, all consented, and I invited Mr. Christie to accompany us. The spirit of ready self-sacrifice with which his wife assented, won my loving admiration for her. As for him, duty and pleasure evidently lay in the same direction in this case, and he has seemed to enjoy every day of the trip no less than we did.

"We visited the school in Orool, and saw the church committee in Birijik, as we went on to Oorfa. Arrived at Oorfa Thursday afternoon, — Thanksgiving day; attended the wedding of one of our pupils in the church the same evening, where the quaint old preacher reminded the bridegroom that he was not so much educated as his bride, and exhorted him not to keep her so busy over worldly things that she would have no time to use her talents and education for Christ.

"Friday we received callers, and visited the schools in the same yard with us, four in number. Saturday we went to Germish, six miles out, and suggested a plan, which was afterwards accepted, for re-opening their school.

"Sabbath was a busy day indeed, but the people kindly left us to ourselves for the most part between the services. In the morning, Mr. Christie preached, through Baron Howaghim as an interpreter. At noon we went to the Protestant Syrian Sabbath-school, after which Mr. C. remained to preach to that congregation, and Miss S. and I came back to see the women and children at the other church, who were having their lesson. Then the large girls met with us for a prayer-meeting, and towards night the native helper preached. Monday and Tuesday were crowded full with committee meetings, callers and making calls, and the women's meeting, of over a hundred, on Monday.

"It was enough to melt hearts of stone to hear the people beg Miss Shattuck to remain. They were a little jealous of me, because they said they knew I came to take her back. In truth I heartily wished I could stay there with her, —

there seemed such a harvest ready to be reaped!

"All the committees called on Mr. Christie, and they cordially and urgently invited him to settle among them. They asked us if we thought the mission would consent to his coming, if they should send a special petition to that effect. They set forth the importance of Oorfa in itself, and as a centre for the towns about, and begged that we would secure them a missionary. I do hope you will be able to send us another good man, so that Oorfa can be provided for.

"We spent another night in Birijik on our return, and secured a teacher for them. That poor little church, so often engrossed in quarreling, is just now in a delightful state of harmony over the new pastor, Harootune of the Aintab 1st Church. *All* agree in him. Some fifteen Armenians were present at the service on the previous Sabbath.

"At Orool Mr. C. gave 'the neighbors' a talk, through me, and none listened better than our Moslem muleteer. Mr. C. showed great tact in adapting his words to the needs of the people.

"To-day Mr. Trowbridge proposed that Miss Shattuck and I should accompany him to Tarsus and Adana. Our boarding school is very small this year — only eighteen — and this chiefly for want of touring. Miss Pierce and Miss Hollister kindly fell in with the plan, saying they could not do that kind of work, but they were ready to do the work at home so that I could go, and I am very happy indeed that I can do so. We hope to leave here the last of next week, to be gone at least five weeks."

A SECOND TOUR — BEYLAN.

Miss Shattuck wrote January 15th, in regard to this second tour: —

"Having once started Miss Proctor out, she saw the way open to make a second tour, in company with Mr. Trowbridge and myself. Starting from Aintab December 20th, we spent our first Sabbath in Killis, and then proceeded to Beylan. We had just time to see pastor and teachers for a little before hastening to Scanderoon for the steamer, on our way to Tarsus and Adana. I was greatly cheered by the reports of our girls and of the school committee, in regard to the schools in Beylan. When I was there two months ago they had recently arrived, and had hardly got into their work. Now they have the two schools well under way, one having over thirty pupils, the other over forty; and Sabbath work also well started."

A PLEASANT WEEK IN TARSUS.

"Our week in Tarsus was pleasant to us and to the people, being blessed, we think, to the awakening of the church. It was fully three years since any missionary had been there, and Mr. Trowbridge preached most earnestly every evening to a constantly increasing congregation."

KOOZ OLOOK — GREAT PROGRESS.

"While in Tarsus we had a call to visit the village of Kooz Olook, nine hours from T., beautifully situated at the foot of the Taurus. This place had been but twice visited by missionaries, — once by Mr. Coffing and once by Mr. Goss, — both going while all were yet strangers to the truth, and so hostile to Protestants that they barely allowed them to escape without violent treatment. Some nine or ten years ago, a Christian man from the Adana Church went there to live, and although he did not know how to read, he has preached and lived the truth, till many were influenced to desire a teacher for their children, who could read the Bible in a language to be understood. Eight months ago they sent a petition to Adana, signed by nine men, among them the chief of the village, desiring such a teacher; and the Young Men's Association of that city embraced the opportunity to send them an earnest Christian man, formerly in Marash Seminary. Here we find him, to our surprise and exceeding great joy, blessed of God in his humble but faithful efforts for these villagers.

"He has a good school, composed of boys and girls, numbering forty-seven in all. Some have made excellent progress in

the simple studies of beginners. Nineteen openly declare themselves Protestants, twelve more of the regular Sabbath congregation are half persuaded, and others are occasional listeners. Mr. T. preached in the forenoon of our Sabbath with them, on the influence of the Spirit in the heart. Sixty-four listened attentively. At noon we gave a special invitation to the women and children to come. Twenty of the former and more than seventy of the latter were present. Miss Proctor addressed the women at one end, while I talked with the children, and taught them the words of a new hymn. In the afternoon Mr. T. again preached, and in the evening over thirty were present at the prayer-meeting, held according to a custom of theirs during the past two months, as they told us; only they usually meet at the house of one of the nine families calling themselves Protestants, instead of in the school-room as then.

"The teacher led the meeting, and such a prayer-meeting we have not attended in a long time. The remarks of the leader were simple but earnest, founded on the words, 'They were all of one accord,' etc. Then prayers and singing occupied the time, with no interruption or pause save that, once or twice, when the light of our room drew dim, one quietly said, 'Will the one nearest the pine be so kind as to hand over a few pieces for the fire;' and the same were adjusted by those nearest the great open fire-place. Between the prayers they sang a verse of a hymn, and when they closed I counted the verses sung, and knew that the prayers were twelve, besides that of the leader. They were, some of them, like children's prayers — for their simplicity and freshness, and not one had the stereotyped style of those who often pray in meetings."

A HAPPY MAN.

"The old man above mentioned was one of the last to rise. He said, 'Many call me *poor*, and in truth I have not much of this world's goods. Many think my lot a *hard* one, and you all know my circumstances — (he has long been blind, and has no wife or daughter, or other woman in his family, and he aged) — but *I* call myself *rich*, and I am one of the *happiest* of the earth; and this seems the crowning of my hopes, in that to-day we have these friends with us, and listen to their preaching.' One of our muleteers from Tarsus, striking his breast, said, as they closed, 'One thing surprises me. These have but just received the gospel, yet they are fuller of its influence than those of many years' hearing in our city.' Truly 'the first shall be last and last first.' He, too, as we afterwards found, was suffering from a burdened conscience, and very near the point of turning.

"Next day we went from house to house, and found the same earnestly inquiring spirit, save on the part of a few who are yet bitter and cold. The priest has been an invalid for some time, and cannot walk, so he does not conduct services in the church. Mr. Trowbridge called on him and was cordially received. A few men can read, but not one woman in the place. One has begun to learn and others promised to do so. The school children can teach them. The women, too, desire a prayer-meeting, and we arranged for their beginning one. How many times did they say, with beaming faces, 'How happy you have made us by coming.'"

Western Turkey Mission.

PLEASANT SURPRISES — LIGHT SPREADING.

Writing from Smyrna, December 31, 1877, Miss West says: —

"Occasionally God gives me a gleam of light, showing how the leaven of past years is here and there hidden in a home where least expected. Calling upon a bright and interesting young Armenian lady a week since, almost by accident — it being her 'home day,' she brought out her guitar and played for me. I asked her to sing, and she did so very sweetly, but to my great surprise the words were purely spiritual, — 'I leave the sins I loved,' — 'Lord 't is enough that thou art mine,' etc. As she finished the soft sweet strains, so unlike anything I had ever heard in an Armenian home,

she looked up smilingly and said, 'That is one of *your* hymns; and before I could reply, the pleasant looking grandmother added, 'We have the Gospel, and many other good books in the house.' 'Cornelie' brought me the 'tune book' prepared by the Constantinople missionaries many years ago, and while I wondered *how* they had obtained them, the grandmother went on to say, 'My husband was a *teacher* of wide reputation. This child's father spent eighteen years in America, and when his wife (my daughter) died, he married an American lady.' 'Yes,' said the granddaughter, 'We are *Americans*,' — because her father became an American subject, although she and a very talented young brother are pure Armenians by birth. The two have once attended my Armenian Sunday evening service.

"On another occasion, when visiting one of the oldest and best Armenian families, and speaking of singing, the young ladies asked if I knew 'My home is in Heaven, my rest is not here,' and sang it for me very appreciatively, saying afterwards, 'It is a translation from English.' So in one of the Armenian schools I have heard of the little girls singing on a public occasion, 'I want to be an Angel.'

"In speaking to a mother of the 'Child's Paper,' in Armenian, for her children, she mentioned such a paper loaned them for a few months back. When the papers were brought to me, I saw at once, in this new publication, — its first issue dated 'June, 1877,' — a rival to our own. The title 'Tadron' — theatre — was supplemented by 'Children's Friend,' and the illustrations, as also much of the reading matter, seemed a reprint, bodily, of an English or American paper. I borrowed them, read them over carefully, and found nothing objectionable, but much that was good and *moral*, though not strictly religious. Among the poetry, I was pleased to see a very good rendering of Jane Taylor's 'My Mother.'

"Thus the light is spreading. Even my new singing-school is stirring up an effort, I perceive, to improve upon the old system of tunes in vogue here, as elsewhere among this people. Quite a number of intelligent young men and girls meet to sing with our Protestants, in my hall, every week."

Dakota Mission.

INTERESTING CONVERTS.

Mr. T. L. Riggs wrote from Fort Sully, January 29th : —

"You will be interested in hearing something of a young man who, with his wife, has come to Jesus as the Saviour. Both he and his wife have been of special interest to us. The young woman was one of the first to whom I taught the A, B, C, five years ago. She then learned to read a little, and with difficulty could pick out a few sentences in the Bible. She soon drifted away from the school, was taken by an Indian, abused and left by him, and finally returned to her father's house. This father is one of a class, half French and Canadian, of which there are too many in this country. Very soon after Estelle's return home, the family moved, to get away from the influence of the mission. (It is a curious fact that, invariably, as our stations here have gained power the French half-breed element has moved away.) This took the girl and her sisters, of whom there are several, away from us again. We still, however, kept a slender hold on them by means of books, pictures, and papers; and occasionally they would come to our services on the Sabbath. Thus matters stood until last summer, when Estelle was married to Gray-haired Bear, and of him I must now speak. Very likely you may have, in your moments of fancy and imagination, an ideal of the North American Indian, complete in form and dress, graceful and tall, handsome, noble, etc., etc. Well, our young man was just such an Indian, and a perfect gentleman, too. You were forced to admire him, — the ideal of an Indian brave. Cooper could not have had a better model.

"When, three years ago last month, I first began to teach night schools for the

men, our friend was of the number that came. Our house was unfinished. The only room that could be used for the night school had in it my carpenter's bench. We had but few chairs, and I made some benches. We put the lamps on the work-bench and gathered on either side. Probably, as a teacher, I was not first class. Working all day with the plane and saw did not render me particularly bright at night. Doubtless, too, my patience was none of the most perfect. However, some of my men learned to read easy lessons. One of these was Gray-haired Bear. The next winter (two years ago) this night school work was taken charge of by Miss Whipple, and her work proves how well and successfully she taught. Under her, Grey-haired Bear learned to read and write very well, and he had a Bible given him. Last year his progress was quite marked and satisfactory. We could see that the *man* in him had grown, and our prayer for him was that he might become a *Christian* man.

"In September last, at our annual mission gathering (held here), the young man was married to Estelle. This was the first Indian marriage in connection with our work. Soon after this he had his hair cut, and put on white man's dress. In November I took 'my boys,' and *girls* also, this time, down to Santee. They have, so far as I learn, done very well there. And better than all the advance they may make in book knowledge, I pray that all may find Christ, as those of whom I have written have done. This is worth all the hard work and sorrows of the past, and more!"

RELIGIOUS PROSPECTS — SCHOOLS.

"Ever since October, a year ago, the interest in religious things, and the curiosity to know more of the truth, have been quite manifest. Perhaps even before that time the people were interested. You know of our crowded services during the entire winter. Since we have had our chapel there has been an abundance of room. I think we all enjoy and appreciate this chapel. In it there gather, every Sabbath morning, from sixty to one hundred listeners. Our people are learning to sing better than before, — to our great satisfaction, — and I believe that I am learning to preach to them somewhat. It has ever been hard work.

"Our schools are being carried along quietly this winter. They are more satisfactory, in every way, than ever before. Here, at Peoria Bottom, Miss Collins has brought the children — her special charge — into orderly and studious habits in the school-room. Mrs. Riggs has a very interesting class of women three or four days in the week — women who come (bringing their babies) to learn to read. And my night school students, the men of the nearer villages, are not behind any in their earnest and faithful as well as gratifying effort to learn.

"At the other stations my work this winter is rather lame. The native helpers on whom I depended failed me. I have tried to make up for this as best I could; have kept up occasional Sabbath services, and also a day school at one of the stations. The other has been unoccupied. Just now I am engaged in enlarging the Chantier Bottom building. This was altogether inadequate to our needs. I am in hopes that very soon, now, the helpers may be along. This will relieve me greatly, for the work that is now on my shoulders cannot have justice done it. It is more than I can carry."

Northern Mexico.

READERS of the Herald are aware that the mission in Northern Mexico was transferred a few months ago to the Presbyterian Board. They know, also, that both Mr. Kilbourn and Miss Strong, at Monterey, have felt for some time, that the clouds were passing away and prospects brightening in that field. They would have been very glad to remain and prosecute the work had health permitted, and the needed reinforcements been found. They did remain for some months — have but recently left — and the following statements by Miss Strong, in a letter dated January 31st, will be read with much interest.

"Mr. and Mrs. Thomson [of the Presbyterian Board] came from Saltillo here last November. For us to leave then, Mr. Kilbourn and I both felt, would be injurious to the cause here; the success of future efforts seemed so much to depend upon the new-comers being made acquainted with the history of the past. We have remained, aiding in whatever way we could.

"Mr. Kilbourn's presence has given Mr. Thomson an opportunity to go and visit the out-stations with Don Brigido, and he finds, as Mr. Kilbourn did in his August visit, some places that are very encouraging because of the interest manifested by the people. Among some of the most interesting families he found some youths of promise, whom he believes worthy to be educated, with the hope of their becoming efficient helpers in the future. In Allende they are buying, or building for themselves, a church. In Durazno, a work of the Divine Spirit seems to be progressing. Commencing at first with *one man*, it extended from heart to heart, until seventy or eighty persons often assemble for worship.

"Last week Mr. Thomson took us out to Mesquital, a village ten miles from Monterey, where a little church was formed six or eight years ago, but where the interest was much dampened by the ill conduct of the native pastor placed over them. We were all cheered by the welcome they gave us, but more especially by the attentive interest with which they appeared to listen to religious instruction. An audience of seventy or eighty listened until a late hour to the two missionaries, on the subject of repentance.

"The sunshiny days have dawned upon us here. At no previous time has it seemed so desirable to remain. The entrance of the Word has given light; and in many places outside of Monterey the need of preachers and teachers is immediate and great. The harvests so white, the laborers so few! Mr. Thomson enters upon his work here enthusiastically.

"But our stay here is drawing to a close, our trunks are already on the way to Matamoras, and we expect to leave within a few days. . . . . During the past four years of trials, perplexities, anxieties and fears, there have also been many *joys;* enough to make me feel anxious for health that I may again do something here for the dear Master."

Mission to Spain.

A NEW CONVERT — PERSECUTION — ZEAL.

Mr. Thomas L. Gulick wrote from Zaragoza, January 1st: —

"Not long ago Julian Moreno, a baker in Pradejon (a village near Calahorra, in the Province of Logroño), came to Zaragoza on his wedding trip, to pay a vow which he had made to the 'Virgin of the Pillar.' While here he ventured into the Protestant chapel, and heard the gospel for the first time. He was profoundly moved by what he heard, bought a Bible, some tracts and larger books, and returned to his home. Since then he has been a diligent Bible student, and has given various proofs of being a new man in Christ. He has kept the Sabbath; has lived a life of prayer; has gone from house to house telling the glad tidings of salvation through faith in Christ; and has invited his neighbors to his house, to read the Scriptures and pray with them.

"Many fierce enemies have risen up against him. They tried to destroy his influence, and failing in that, attempted to take his life. During the Carlist war they gave information against him to the military authorities, pretending that he was a *Carlist*, when it was well known in all the region round about that he was exactly the opposite — an out-spoken Protestant. He was banished by military order from Pradejon and from the Province of Logroño, and orders were given that he be put within the Carlist lines, just the other side of the Ebro. As the Carlists of those parts well knew that he was an active Protestant it was expected that they would immediately shoot him, which they undoubtedly would have done. A company of soldiers was sent to Pradejon to arrest him and hand him

over to his enemies; but he was concealed by friends, and escaped to Madrid. Not long after he returned to P., and has continued to evangelize. He believes there are some six persons in his village who are converted."

A VISIT TO HIS VILLAGE.

"Mr. Armstrong and I made a tour to Pradejon a few days ago, and spent five days with him, holding two or three meetings in his house every day. The meetings were attended by from twenty to forty persons, and the Spirit of God was present, convicting of sin. In one of the meetings three elderly women gave thanks to God for being already of his family, while others, some six, asked the pardon of their sins, one young woman making public confession of hers, and especially of her conduct towards her husband, an earnest young convert who is efficiently helping Julian Moreno in his evangelizing work. We have good reason to hope that this woman, before notorious for her opposition to the gospel, was led to true repentance and to the Saviour. She was very happy and grateful for her new-found hope.

"As the village festival took place during our stay, and many came to it from the surrounding towns, we had a good opportunity of presenting the gospel to them. One old man of some sixty years, who heard the good news for the first time, said to a friend, 'Well, if that is Protestantism, then I declare myself a Protestant.'

"We had no trouble with either the authorities or the priests. We called on the alcalde and the head parish priest. The alcalde was most polite and returned our call. He spoke warmly in praise of our friend, Julian Moreno; said that every one respected him as an upright, honorable man, but that notwithstanding this, he had many enemies. We were very glad to hear this public testimony to his character from the highest civil authority of the town. The priest was civil to us, but we have heard that he has been preaching furiously against us ever since. If my other duties and my funds will permit, I hope to visit Pradejon and the surrounding towns and villages frequently. We hope that the Christians in P. will become a source of light to the towns lying around it."

THE PEOPLE READY TO HEAR.

"In the train, as is my custom, I sold the Scriptures and distributed tracts without let or hindrance. By the roadside we told the gospel message to a woman and her husband sitting at their doorway. She bought a Testament, and remarked that she did n't believe at all in the priests. We are able, with tact and prudence, to proclaim the gospel on the highways and by-ways, and the people listen. A great portion of the people are tired of the priests and of Rome; many hate them. Our worst foes are sensuality, indifference, and blank infidelity. The cities are the festering centers of these evils. The moral degradation of these so-called Catholic cities is more appalling the more it is seen. 'It is a shame even to *speak* of those things which are done of them,' *openly*, as well as in secret. We do not despair of the cities, but we turn our eyes with hope and longing to the villages."

ENCOURAGED.

"I have been more encouraged for the future of the gospel in Spain by what I have seen in this trip, than by anything I have previously witnessed since coming to this country. I am convinced that much is to be hoped for by evangelizing through the country, especially in the villages. Many will be gathered in if we are able to go out and preach from village to village. Such work requires tact, energy, time, a fair knowledge of the language and of the people. Let me again urge that another missionary family be sent to Zaragoza, that we may be able to devote a larger share of our time and strength to this work. We have reason to believe that it will yield good fruit."

Miss Martinez, Mrs. Gulick's assistant in the school at Zaragoza, reports an interesting state of religious feeling among the pupils, three having given evidence, early in the winter, of genuine conversion. One of these cases was of special interest,

and Miss M. states: "The Spirit is working not only in the hearts of the children, but also among older persons."

CHEERING NEWS FROM PRADEJON.

Writing again January 24, Mr. Gulick says: —

"I have again visited Pradejon and found the work progressing. I spent four or five days there, holding two or three meetings a day in the house of Señor Julian Moreno, the baker, and the leader of the work in Pradejon.

"Señora Teresa, his wife, for a long time stubbornly opposed the gospel. In the last meeting which I held she confessed her sins with tears and sobs, and prayed for forgiveness. She asked pardon of all whom she had wronged, and especially of her husband.

"The young woman of whose striking change I spoke in my last, continues steadfast in prayer and thanksgiving. The young man, Augustin, her husband, has been doing a good work, and has become the right-hand helper of Señor Moreno. Since his conversion his neighbors say that he has become a new man. His whole character seems to have changed. He is a farm hand, and very poor, but in order not to work on the Sabbath he has promised his employer to work out the fifty-two days *gratis* at the end of the year.

"He devotes his Sabbaths to evangelizing *at his own expense*, in the villages and towns round about. Armed with a package of Bibles, Testaments, Gospels, and Tracts, he starts out alone early in the morning of these coldest winter days, and walks from village to village, making known the glad tidings. His message is listened to, for both his head and his heart are full of it. He has committed entire chapters to memory, and can quote chapter and verse of many of the most important texts. I do not remember ever to have seen the *joy* produced by the gospel shine in a young man's face more manifestly than it does in his. It is the true 'solar light' of which Joseph Cook has been telling Boston, which proves the oneness of the race, the regal authority of conscience, and the perfect adaptation of the gospel of Christ to every class and condition of men.

"While Augustin is away on these missionary tours the faithful in Pradejon assemble and pray for him and his work, for he is in constant danger from enemies, open and concealed. He has been stoned more than once. The Sabbath before I came to Pradejon he was imprisoned by the alcalde in a neighboring town. He went cheerfully to prison, counting it all joy that he was found worthy to suffer for Christ and his gospel. His manly and cheerful conduct so won the respect of the judge and alcalde that they soon let him go without a formal trial. He and his friends in Pradejon feel that he was delivered in answer to their prayers, for the enemies are fierce and cruel, and their name is legion. He usually returns late at night, after a long, fatiguing journey, and is up at four o'clock Monday morning to begin his week's work.

"A very satisfactory feature of all the work in Pradejon is that it has no pecuniary incentive. None have gained a cent from the gospel. On the contrary they are all losers in worldly goods and prospects by following Christ. Augustin is a diligent Bible student. His neighbors tell me that while he is following his cart, or sitting down to his dinner, he constantly has his book open before him.

"Let me again urge that you send another family to Zaragoza. We greatly need assistance, in order to meet the demands of the widening work."

MISCELLANY.

FROM THE SANDWICH ISLANDS.

THE Honolulu "Commercial Advertiser," in an article noticing recent progress at the Islands in temporal things makes this pleasant statement: —

"The religious life of the land, during

the year 1877, has kept pace with its worldly progress and prosperity. The means of religious instruction are abundant in this country, and the people generally avail themselves of the gospel light. Some discussion has taken place about the Sunday Law, but the due observance of the Lord's Day is upheld by all the people, almost without exception."

The Honolulu "Friend," in a notice of the late Rev. J. F. Pogue, states: "It was at Lane Seminary that his missionary interest was developed. Of four classmates, Messrs. Bushnell and Campbell went to West Africa, Mr. C. B. Andrews and himself came here. . . . Of his missionary labors I need scarcely speak. He was naturally very retiring and sensitive, and very few, even of his friends, knew of the deep struggles through which he passed in his life here. Whatever he felt to be his duty he would do unflinchingly, cost him what it might. I may say his life was emphatically one of prayer, rarely ever leaving his study for a meeting, recitation, or business of any kind, without seeking strength from above, and as he returned home, it was first to the consecrated spot. His labors, whether as pastor or teacher, were arduous, for he entered into them with his whole soul. . . . . He gave freely to benevolent objects, and in many cases so quietly that his own family knew not of it until afterwards. It has been stated that his death was sudden, but it was not so. He had had a cough for many years. The day he read his report and gave in his resignation to the Evangelical Association last June, his physician said he should not be surprised if he did not live a week, and we all felt that he was too feeble when he left home to undertake the journey alone. He has been breaking down for years."

MISSIONS IN MEXICO.

The March number of the "Foreign Missionary of the Presbyterian Church," in an article on Mexico, gives interesting statistics, some of which are quoted here. Respecting one of the Presbyterian missions, it is said: "The work at the capital continues to prosper, and the many congregations affiliated with that center seem to be more or less blessed. Numerous additions have taken place, and during the year two young ladies have reinforced this mission. Considering that this work has been in progress but five years, the following statistics, just reported from the Southern field, seem very remarkable: Total number of communicants, 2,019; received during the year, 194; children in Sabbath-school, 400; pupils in school, 196; Bibles distributed during the year, 700; religious books, 1,500; native preachers of all grades, 43; teachers and helpers, 25; organized churches, 15."

In regard to other missions, we find these statements, among others: "The Methodist Episcopal Church commenced a mission in Mexico in 1873, which, under the efficient management of Dr. Butler, has grown so that it now numbers 8 missionaries, 12 native preachers, 10 school teachers, and has 8 young men under training for the ministry. . . . . There are 111 communicants in its different churches, and 389 on probation."

"The movement in Mexico under Dr. Riley was first carried on by what was called the Mexican Missionary Association, then by the American Church Missionary Society (Low Church). It has lately been transferred to the Foreign Missionary Society of the Episcopal Church. . . . . The work thus far shows about the following results: There are 70 congregations, served by 6 ordained clergymen, and by numbers of lay-readers and evangelists. The number of communicants is estimated at over 3,000, the number of attendants at the services is over 6,000."

"The Southern Presbyterian Church has a missionary and 4 native assistants laboring at Matamoras, according to its last report. These are at work at three places. At one of these, Santa Rosalia, three miles distant from Matamoras, the people, without any foreign aid, have erected a neat chapel for themselves. The number of communicants is 75; of these 25 were received during the year

on confession of their faith; 81 scholars were enrolled as attendants upon the Sabbath-school, and a similar number in the day-schools. Three young men are studying for the ministry."

RELIGIOUS LIBERTY IN SPAIN.

The "Monthly Reporter" of the British and Foreign Bible Society publishes the following "Royal Order," issued in Spain, by the Home Secretary. "Many are the inquiries which, even after the Order of the 23d October, 1876, continue to be directed to this office by the governors of the provinces with regard to the true import and extension of the last paragraph of the 11th Article of the Constitution. With a view of answering these consultations, the King (whom may God ever protect) has ordained that, as an amplification of the practical part of the aforesaid Circular (23d October, 1876), and based on the same grounds on which it rests, I should make known to your Excellency that, as regards the said Article 11, both the preaching of doctrines and the selling of books contrary to Catholic doctrines, will be considered as real public manifestations, in so far as such preaching or sales are made outside of places destined for these purposes. Your Excellency must therefore not permit them either in the public way, or in public establishments of any kind; nor must you allow that the propagandists, or sellers of these books, enter into workshops, factories, or such like establishments, for the purpose of addressing the workmen, or selling the books. The person who commits, or tries to commit, any such acts as are here referred to, you will order to desist immediately; and if he resist, you will treat him as acting in disobedience to authority; and should he possess books at the time, these must be confiscated; and in fine, you will report your action to this office."

The "Reporter" adds: "It will be seen from this Order, and from the fact that under it the Society's colporters are being stopped in their work, that the Bible is regarded as a book 'contrary to Catholic doctrines.' This is an important admission, for, whatever Spanish ministers may say, it is certain that the most enlightened nations will argue: 'If the Bible be contrary to the religion of the State in Spain, *so much the worse for the religion of the State.*'"

THE HERERoes OF SOUTH AFRICA.

The "Monthly Reporter" states that the British and Foreign Bible Society is about to print the New Testament in the language of a people respecting whom it states: "About half-way between Cape Town and the mouth of the Congo live the tribes of the Herero, the southernmost branch of the negro race. From an account which has been furnished by Dr. Fabri, it seems that the missionaries of the Rhenish Society settled in their midst in the years 1843 to 1849. Then came long and bloody warfare between the Hottentots and the Hereroes, which paralyzed the work. At last the Hereroes shook off the bondage of their cruel masters and turned again to the missionaries, who had remained their steadfast friends. This was in 1864, since which time the work has been growing so rapidly that friends from Finland have been invited to assist, and the mission has spread northwards into Ovamboland. The Hereroes are a prosperous and increasing people, numbering at present nearly half a million souls; and they are, in comparison with the other South African races, a gifted people, fond of learning, and promising soon to supply themselves with native teachers."

MISSION TO THE UPPER CONGO (OR LIVINGSTONE).

THE "Illustrated Missionary News" for February, says: "We are thankful to be able to announce that a mission to the Upper Livingstone (or Congo) has been organized by a few Christian friends, and that the pioneer party sailed on January 12th, from Liverpool, for Emboma, at the mouth of the mighty Congo. The plan is for them to march for five or six weeks through the country on the

north bank of the river, till they reach the last of the cataracts and rapids, and then to plant a station at the first suitable and healthy spot, where the natives are friendly, on the Upper Livingstone. Above the cataracts the great river gives 835 miles of navigable water-way before the next series of falls commences; its splendid tributary rivers, the Ikelemba and the Nkutu, give probably 1700 miles more, and there are half a dozen others, almost as important.

"It is hoped that in the course of this year reinforcements and a small river steamer will be sent out to this mission. Messrs. Ström and Craven, who are gone out as pioneers, are well adapted to the difficult task they have undertaken, and we commend them earnestly to the prayers of the Church at home. They started fully prepared to lay down their lives, if need be, in the attempt to carry the glad tidings of salvation to the long benighted tribes of Equatorial Africa." [This mission is by the English Baptists.]

GLEANINGS.

THE "Church Missionary Intelligencer" remarks: "It was the saying of the celebrated Father Theiner, that on no subject was there greater delusion current than on the reality of Romish missions. We believe in this to its very fullest extent. By dint of loud assertions and unblushing pertinacity, there is an amount of glamour abroad of the most astonishing character. Protestants retail extravagant statements from Romish sources with the most childlike credulity; and those of them who have no sympathy with missions at all, find, in extolling Romish performances, the most convenient mode of expressing their hatred and contempt for that Christianity of which missions are the living exponent."

—— Charles Foster, Esq., of Philadelphia, has given twenty-five copies of his "Story of the Bible," for the use of missionaries. A good example.

"MORNING STAR."

THE *Morning Star* arrived at Honolulu, on her return from Micronesia, February 5th. She will probably sail again for Micronesia about the 15th of May.

DEATH.

AT Makawao, Maui, Sandwich Islands, January 5, Rev. Jonathan S. Green, aged 81 years and 16 days. Mr. Green was a missionary of the American Board from 1827 to 1842, and was afterwards for many years connected with the American Missionary Association, though spoken of in the Honolulu "Commercial Advertiser" as an "independent" minister to the natives and foreigners of Makawao, "zealous, true, and faithful."

DEPARTURES.

REV. OTIS CARY, JR., from Foxborough, Mass., and Mrs. Ellen Maria (Emerson) Cary, from Nashua, N. H., sailed from San Francisco February 7th, on the way to join the Japan mission. Mr. Cary is a graduate from Amherst College, and Andover Theological Seminary.

Rev. W. A. Farnsworth and wife, of Cesarea station, Western Turkey, sailed from New York February 16, returning to their field.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

NEW HAMPSHIRE.		
Lee, Rev. J. W. Lees,		5 00
MASSACHUSETTS.		
Boston, Mrs. L. E. Caswell,	10 00	
Chelsea, Rev. C. P. H. Nason,	15 00	
Dedham, Mrs. E. Paul,	5 00	
Mansfield, Rev. Jacob Ide, Jr.	10 00	
Northbridge, Mrs. S. B. Winter,	5 00	45 00
RHODE ISLAND.		
Manton, Miss D. Knapp,	2 00	
Providence, Rev. O. F. Otis,	2 00	4 00
CONNECTICUT.		
Colchester, Rev. S. G. Willard,	50 00	
Rockville, J. N. Stickney,	25 00	
So. Killingly, George W. Pike,	1 00	
Wallingford, H. M. Tenney,	5 00	81 00
OHIO.		
Marietta, Rev. T. H. Hawks, D.D.		50 00

VERMONT.

Brattleboro, A friend, 10 00

Received for the "Debt," in February, 195 00

Previously acknowledged (see March "Herald"), 49,984 73

$50,179 73

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.
- Gorham, Monthly offering, 5 52
- New Gloucester, J. E. Bailey, 1 00
- Portland, State St. ch. special, 1 00
- (Of amount from this ch. in March "Herald," 10. should have been ack'd from Mrs. S. H. Merrill.)
- Woodford's Corner, Cong. ch. and so. 11 00—19 52

Hancock county.
- Castine, Samuel Adams, 50 00
- Orland, Mrs. S. T. Buck and daughters, 30 00—80 00

Lincoln and Sagadahoc counties.
- Bath, Winter St. ch. and so. (of which 100 from Thomas Harward to const. Mas. C. S. Haaward, H. M.) 480 13

Oxford county.
- Brownfield, Mrs. Patty A. Stickney, 50 00

Union Conf. of Churches.
- Waterford, A friend, 10 00

Washington county.
- Calais, 1st Cong. ch. and so. 27 85

York county.
- North Newfield, Miss Susan Marston, 5 00
- —— A friend, 2 00

673 50

NEW HAMPSHIRE.

Coos county.
- Franconia, George A. Beckwith, 2 50

Grafton county.
- Hanover, Dartmouth College ch. 18 81
- Lyme, A layman, 5 00
- Plymouth, Cong. ch. and so. m. c. 2 36
- Wentworth, A friend, 10 00—36 17

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Bedford, Blanchard Nichols, 25; Charles Gage, 5; 30 00
- Goffstown, Cong. ch. and so. 28 25
- Hillsboro Centre, John Adams, 10 00
- New Ipswich, Leavitt Liucoln, 10 00
- Pelham, ——, 50—78 75

Merrimac county, Aux. Society.
- Concord, Mrs. Robert Davis, 5 00
- New London, Seth Littlefield, 12; Anna M. Littlefield, 1; 13 00
- Pittsfield, John L. Thorndike, 10 00
- Warren, Mrs. Ruth W. Sargent, 3 00—31 00

Rockingham county.
- Exeter, 2d Cong. ch. and so. 159 82

Strafford county.
- Gilmanton, Cong. ch. and so. 6 00

Sullivan county. Aux. Soc. N. W. Goddard, Tr.
- Claremont, Cong. ch. and so. m. c. 3 63

317 87

Legacies. — Concord, Miss Sarah Carlton, by G. D. Steveus, 30 00

Westmoreland, Nancy Noyes, by Augustus Noyes, 50 00—80 00

397 87

VERMONT.

Addison county.
- Bristport, Cong. ch. and so. 1 50

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- St. Johnsbury, 1st Cong. ch. and so. 6.72; W. Ingram, 2; 8 72

Chittenden county.
- Burlington, 1st Cong. ch. and so. 122 09
- Williston, Cong. ch. and so. 20 00—142 09

Franklin co. Aux. Soc. C. B. Swift, Tr.
- Bakersfield, Cong. ch. and so 5 00

Lamoille county.
- Johnson, Mr. and Mrs. James Holmes, 10 00
- Stowe, Cong. ch. and so. 62 43—72 43

Orange county.
- Fairlee, A friend, 1 00
- Newbury, 1st Cong. ch. and so. 13; Edward Hale, 9; 22 00
- Thetford, A friend, 10 00
- Wells River, Cong. ch. and so. 28 27—61 27

Orleans county.
- Derby, Mrs. Orem Newcomb, 4 00

Rutland county.
- Brandon, Cong. ch. and so. to const. Rev. S. P. Wilder, H. M. 50 00

Washington county, Aux. Soc. G. W. Scott, Tr.
- Berlin, Mrs. L. K. Perrin, 4 00

Windham county, Aux. Soc. C. F. Thompson, Tr.
- West Brattleboro, Cong. ch. and so. 10 41
- West Westminster, Cong. ch. and so. 47 00—57 41

Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
- Ascutneyville, Mrs. I. R. Davis, 5 00
- —— "H." 3 55

414 97

Legacies. — Craftsbury, Rev. J. N. Loomis, by Rev. C. S. Smith, Ex. 100 00

Williston, Eben Sanford, by George Landon and Edmund Whitney, Ex'rs, 500 00—600 00

1,014 97

MASSACHUSETTS.

Barnstable county.
- Centreville, Cong. ch. and so. 6 72
- Cotuit, Union ch. and so. 5 05—11 77

Berkshire county.
- Great Barrington, L. S. Bailey, 20 00

Bristol county.
- Somerset, J. C. Halliday, 12 00

Brookfield Asso'n. William Hyde, Tr.
- North Brookfield, 1st Cong. ch. and so. with other dona. to const. Mrs. Susan B. Reed, H. M. 50 00

Essex county.
- Andover, Rev. Joseph Emerson, for Papal Lands, 50 00

Essex county, North.
- Newburyport, A lady, for Fort Berthold, 2 00
- Salisbury and Amesbury, Union ch. and soc. 5 62
- do. Mills Village, ch. and so. 10 00—17 62

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
- Wenham, Cong. ch. and so. 12 00

Franklin co. Aux. Soc. William F. Root, Tr.
- Whately, L. B. W. 1 00

Hampden co. Aux. Society. Charles Marsh, Tr.
- Longmeadow, S. C. Booth, 10 00
- Springfield, Olivet ch. and so., with other dona. to const. H. V. R. Schermerhorn and G. R. Harrington, H. M., 35; A Steward, 1 Cor. iv. 2, 1,000; A worshiper at Indian Orchard, 500; 1,535 00—1,545 00

Hampshire county, Aux. Society.
- Goshen, Cong. ch. and so. 9.91; Mrs. Elijah Billiogs, deceased, 4; 13 91
- Greenwich, Rev. E. P. Blodgett, for the "forward movement," 10 00
- Haydenville, Cong. ch. and so., for Papal Lands, 17 55
- Northampton, Edwards ch. and so. 96 75
- North Hadley, Cong. ch. and so. 5 02

South Hadley, 1st Cong. ch. and so. 41 00
Westhampton, Cong. ch. and so. 12 90—197 13
Middlesex county.
Auburndale, Minerva Davis, 10 00
Cambridge, North Ave. ch. and so. 110 51; A friend, 1; 111 51
Chelmsford, Mrs. Byam, 2 00
Somerville, Broadway ch. and so. to const. H. F. CRISTY, H. M. 100; Franklin St. ch. and so. 12.94; 112 94
South Framingham, So. Cong. ch. and so. 87 50
Tewksbury, Cong. ch. and so., for Papal Lands, 23 50
Watertown, Phillips ch. and so. 35 00
Wilmington, THOMAS D. BOND, to const. himself H. M. 100 00
Winchester, Cong. ch. and so. 238 90—722 35
Middlesex Union.
Dunstable, Benajah Parkhurst, 10 00
Norfolk county.
Braintree, 1st Cong. ch. and so. 18 50
Canton, Evang. ch. and so. m. c. 8 60
Dedham, 1st Cong. ch. and so. (of which 45. m. c.) 293 00
East Weymouth, Cong. ch. and so. 37 00
Foxboro, A friend, 1 50—358 60
Plymouth county.
Abington, 1st Cong. ch. and so. 15 97
Campello, A friend, 49 80—65 77
Suffolk county.
Boston, Park St. ch. 1,212.48; Mount Vernon ch. 454 32; Winthrop ch. (Charlestown) 351.39; Eliot ch. 164; Central ch. 22.24; A member of do. 30; Immanuel ch. 20; do. J. C. Pillsbury, 1; Union ch. 5.45; A friend, in memory of Mrs. J. G. L. Coit, 141.17; M. S. B. 100; C. F. D. 15; An old friend, 15; 2,532 05
Worcester co. Central Asso'n. E. H. Sanford. Tr.
Baldwinsville, Mary N. Baldwin, 60
Paxton, Cong. ch. and so. 11 00
Worcester, Union ch. 83.41; Central ch. m. c. 56.05; 139 46—151 06
5,756 35
Legacies. — Easthampton, Sam'l Williston, by E. H. Sawyer, Ex'r, 3,000 00
Middleboro, Mrs. Hannah W. Soule, by A. H. Soule, Ex'r, 300 00—3,300 00
9,056 35

RHODE ISLAND.

Coventry, Susan L. Spencer, 5 00
North Scituate, J. F. Angell, 3 90
Pawtucket, Cong. ch. and so. (of which 25. is from a friend), 100 00
Providence, J. L. Smith, 1 00—109 90

CONNECTICUT.

Fairfield county.
Georgetown, Cong. ch. and so. 9 26
Greenwich, 2d Cong. ch. and so. (of which 100 from MOSES CRISTY, to const. himself H. M.), to const. L. P. HUBBARD H. M. 534.05; A. 20; 554 05
Weston, Cong. ch. and so. 14 00
Wilton, Cong. ch. and so. 37 03—614 34
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. 18; do. m. c. 8.61; 26 61
Farmington, Cong. ch. and so. 91 98
Hartford, Windsor Ave. ch. 72.67; Wethersfield Ave. ch. 30.13; 102 80
Kensington, Cong. ch. and so. 20 10
Newington, Cong. ch. and so. 68; do. m. c. 37.17; 105 17
South Manchester, E. Perkins, 3; Mary Perkins, 2; 5 00
Thompsonville, James Ely, 10 00
Unionville, 1st Cong. ch. and so. 20 00—381 66
Litchfield county, G. C. Woodruff, Tr.
Thomaston, Cong. ch. and so. 105 33
Winsted, C. H. Blake, 10; E. E. Gilman, 10; 20 00
Woodbury, C. W. Kirtland, 10 00—135 33
Middlesex co. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 33 27
West Chester, A friend, 3 00—36 27
New Haven co. F. T. Jarman, Agent,
Naugatuck, Cong. ch. and so. for Papal Lands, 50 00
New Haven, 1st Cong. ch. and so. 30.64; 3d Cong. ch. and so. 38.62; North ch. and so. 5.63; "Bibles, not bullets," 25; 99 94
Guilford, 1st Cong. ch. and so. 30 00
North Madison, Cong. ch. and so. 20 00
Woodbridge, Cong. ch. and so. to const. W. M. BEECHER, H. M. 103 00—302 94
New London county. C. Butler and L. A. Hyde, Trs.
Franklin, Cong. ch. and so. 33 00
Griswold, Cong. ch. and so. 80 15
Jewett City, Cong. ch. and so. 25 25
Lebanon, Cong. ch. and Goshen so. 91 76
Montville, 1st Cong. ch. and so. 42 50
Niantic, Mrs Ursula M. Webb, 33 33
Norwich, 1st Cong. ch. and so. m. c. 3 07—309 06
Tolland county. E. C. Chapman, Tr.
Ellington, Cong. ch. and so. 107 90
North Coventry, La. Asso'n, 91; Gents' Asso'n, 47.50; G. C. Bissell, 5; 143 50
Rockville, 1st Cong. ch. and so., to const. Rev. C. E. GORDON, JACKSON GORDON, and C. E. HARRIS, H. M's. 278 50
Vernon, Cong. ch. and so. 56 00—585 90
Windham county.
Central Village, Rev. John Avery and family, 10 00
2,375 50
Legacies. — Hartford, Caleb Pratt, by E. B. Watkinson, Trustee, 5,000 00
Hartford, Mrs. Sarah S. Needham, for college in Japan under Rev. J. H. Nee Sima, 50 00
Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, add'l, 42 30
Torrington. Alpheus Hodges, by W. H. Barber, Ex'r and Trustee, 147 32
West Hartford, Abigail Talcott, by Calvin Day, Trustee, 76 87—5,316 49
7,691 99

NEW YORK.

Bound Brook, Cong. ch. and so. 25 25
Brooklyn, Ch. of the Pilgrims, Miss E. J. Smith, 50 00
Chatham Village, Rev. Samuel Utley, 10 00
East Bloomfield, R. B. Goodwin, 5 00
Geneva, Mrs. Aaron Foster, 10 00
Hamilton, Cong. ch. and so. 11 00
Lisbon, 1st Cong. ch. and so. 10 00
Morrisania, 1st Cong. ch. and so. 24 59
Munnsville, Cong. ch. and so. 3 90
New York, G. W. Beale. 5 00
North Harpersfield, C. Nichols, 1 00
Spencerport, J. B. Parmelee, 90
Triangle, Cong. ch. and so. 10 00
West Groton, Cong. ch. and so. 12 18
——— "Diamond Ring," 90 00—268 82

NEW JERSEY.

Bloomfield, Mrs. R. Hale, 2 00
Bricksburg, Presb. ch. 14 00
Newark, C. S. Flichtner, 3 90
Orange, One of the Missionary Children, 15 00
Princeton, Prof. A. Guyot, 25 00—59 90

PENNSYLVANIA.

Philadelphia, A widow, 5 00
Pittsburgh, Rev. T. Edwards, 2 00
Scranton, W. R. Storrs, 30 00
Spring Brook, Welsh Cong. ch. and so. 5 04—42 04

MARYLAND.

Baltimore, G. N. Cressy, 10 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 195; do. m. c. 10.60; William H. Campbell, 10; 215 60

WESTERN VIRGINIA.

Clarksburg, Rev. Thomas Baldwin, 10 00

NORTH CAROLINA.

Wilmington, 1st Cong. ch and so. 6 25

TEXAS.

San Antonio, Mrs. S. M. Newton, 2 50

OHIO.

Brighton, Cong. ch. and so.	3 35	
Cleveland, Rebecca F. Fitch,	10 00	
East Toledo, Cong. ch. and so.	8 00	
East Williamsfield, M. Chase,	1 00	
Elyria, 1st Presb. ch.	14 20	
Granville, H L Bancroft,	25 00	
Greenwich, M. E. Mead,	2 00	
Marietta, 1st Cong. ch. and so.	86 45	
Oak Hill, 1st Cong. ch. and so.	10 60	
Oberlin, 2d Cong. ch. and so.	20 75	
Painesville, Mrs. L. Moseley,	1 30	
Pittsfield, Cong. ch. and so.	3 00	
Steubenville, A friend,	10 00	
Tallmadge, Mrs. H. Seward,	5 00	—200 65
Legacies. — Akron, Mrs. Polly Upson, by William H. Upson,	265 00	
		465 65

INDIANA.

Lowell, Thomas Peach,	15 00	
Terre Haute, S. H. Potter,	25 00	—40 00

ILLINOIS.

Chicago, Rev. E W. Clark,	10 00	
Jacksonville, Rev. M. K. Whittlesey,	5 00	
Oak Park, Cong. ch. and so.	41 75	
Oneida, Cong. ch. and so.	50 00	
Payson, Cong. ch. and so.	40 00	—146 75
Legacies. — Simon S. Gates, by William D. Gates, Esq.,	1,000 00	
		1,146 75

MICHIGAN.

Bellevue, Cong. ch. and so. m. c.	5 10	
Canandaigua, Cong. ch. and so.	4 60	
Kalamazoo, 1st Cong. ch. and so.	38 00	
Maple Rapids, Cong. ch. and so.	8 75	
Morenci, Cong. ch. and so.	2 00	
Richland, 1st Presb. ch. m. c.	4 00	
St. Johns, Mrs. David Baldwin,	2 00	—64 45

MISSOURI.

Sedalia, Cong. ch. and so.	17 00	
St. Louis, Pilgrim Cong. ch. and so., to const. A. J. Steele, H. M.	139 10	—156 10

MINNESOTA.

Lake City, Cong. ch and so.	17 05	
Minneapolis, Plymouth ch. and so.	22 94	
St. Paul, F. I. Hoffman,	1 00	
Zumbrota, 1st Cong. ch. and so., with other dona. to const. George Sanderson, H. M.	42 00	—82 99

IOWA.

Bear Grove, A lady,	50	
Big Rock, Cong. ch. and so.	10 00	
Cherokee, 1st Cong. ch. and so.	7 85	
Chester Center, 1st Cong. ch. and so.	28 72	
Green Mountain, Cong. ch and so.	26 00	
Lansing Ridge, Ger. ch. Ladies' Cent Society,	6 50	
Lewis, Cong. ch. and so.	20 00	
Preston, Cong. ch. and so.	5 00	
Shelbyville, Cong. ch. and so.	6 72	—111 29

WISCONSIN.

Burlington, Cong. ch. and so.	3 50	
Dartford, Cong. ch. and so.	13 57	
Fort Atkinson, Jared Lamphear,	10 00	
Green Bay, 1st Presb. ch.	41 60	
Hartland, Cong. ch. and so.	5 60	
Ithaca, Cong. ch. and so.	6 00	
Platteville, Samuel Tracy,	5 00	
River Falls, W. M. Newcomb,	2 40	
Salem, William Munson,	50 00	
Sun Prairie, Cong. ch. and so. m. o.	3 40	
Wautoma, Cong. ch. and so.	4 52	—145 49

NEBRASKA.

Steele City, Cong. ch. and so. 5 00

OREGON.

Knappa, Auren & S. M. Knapp, 4 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 91.86; S. Richards, 200;	294 86	
San Bernardino, Rev. J. T. Ford,	5 00	—299 86

WASHINGTON TERRITORY.

White River, Friends, 50

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow. Rev. S. F. Woodin,		10 00
Ireland, Black Rock, Newtown Park, County of Dublin, Mr. and Mrs. William Perry, for work in Turkey,		49 25
Labrador, ———. Rev. S. R. Butler,		5 00
Sandwich Islands, A resident,		2,500 00
Scotland, Helensburgh, Thomas McMicking,		4 92
Turkey, Broosa, John, Henry, and Mary Richardson's weekly offerings,	1 00	
Turkey, Manisa, collection,	5 83	—6 83

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part, 6,053 96

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, *Treasurer,* 975 00

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

For salary of Miss Rappleye, 500 00

MISSION SCHOOL ENTERPRISE.

Maine. — Biddeford, Pavilion s. s. special from Mrs. Jellison's class, 5; Waterford, Cong. s. s. 3; Yarmouth, Cong. s. s. 65; 73 00

New Hampshire. — Gilmanton, Cong. s. s. 14.50; Greenland, Cong. s. s. 19.25; 33 75

Vermont. — Brownington, Cong. s. s. 14.32; Burlington, 1st Cong. s. s. 50; Dummerston, Cong. s. s. 10.75; Holland, Cong. s. s. 6.35; 81 42

Massachusetts. — Billerica, Cong. s. s. for pupil at Ahmednuggur, 15; Chelsea, "Wallace," 75 c.; Lexington, children in Hancock ch. for Training School at Kioto, 12.60; Wellfleet, Cong. s. s. 30; 58 35

Rhode Island. — Little Compton, Cong. s. s. for school at Ahmednuggur, 14.35; Providence, Union Cong. s. s. (11.08 for Dakota Mission), 20 79; 35 14

New York. — Brooklyn, s. s. of Ch. of Covenant, 5; Catskill, John Doane, for Japan Training School, 10; Rodman Cong. s. s. 22.10; 37 10

New Jersey. — Branchville, s. s. pupils, (sale of corn), 2 50

Ohio — Monroeville, Presb. & Cong. s. s. 15 81

Illinois. — Chicago, New England s. s. for a pupil in Harpoot Semioary, 69.36; Roseville, Cong. s. s. for "Golden Rock," Foochow, 15 50; 84 86

Michigan. — Morenci, "Busy Workers" of Cong. s. s. 5 00

Donations received in February,	22,052 22
" for the Debt, in February,	195 00
	22,247 22
Legacies received in February,	10,561 49
	$32,808 71

Total, from Sept. 1st, 1877, to Feb. 28th, 1878, $228,100.04

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